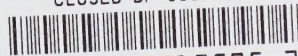


GREAT
PSYCHIC

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THE
GREAT PSYCHIC
The Master Mind of the Universe

A Study of
ALL PHENOMENA
INCLUDING OTHER WORLD LIFE
AND ITS
CONTROL OVER HUMAN EXISTENCE

By
EDMUND SHAFTESBURY



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Dedication

TO EVERY AMBITIOUS MAN AND WOMAN
WHO PREFERS THE TRUTH TO THEORY
OR BELIEF, THIS NEW WORK IS

RESPECTFULLY DEDICATED

BY THE AUTHOR

EDMUND SHAFTESBURY

THIS STUDY RANGES
FROM THE
LOWEST DREGS OF HUMAN EXISTENCE
TO THE
SUBLIMEST HEIGHTS OF
UNIVERSAL LIFE

AND INCLUDES

1. A Complete Course in THOUGHT TRANSFERENCE, for Practical and Useful Purposes.
2. A Complete Course in AUTO-SUGGESTION; with the latest Discoveries.
3. A Complete Course in the
CONTROL OF MIND OVER MATTER,
as far as this is Humanly Possible.
4. A Complete Course in the Knowledge and Operations of
PSYCHIC TELEPATHY,
Or the Study of OTHER WORLD LIFE,
as far as is Humanly Possible.
5. A Scientific Demonstration of the Influences and Association
of PSYCHIC EXISTENCE with every Phase of Earthly
Life, including the Laws of
FATALISM
and the DESTINY OF EVERY HUMAN BEING.
6. The Arbiter of Life and Death.

Publishers' Announcement

MORE THAN A THIRD OF A CENTURY AGO there appeared a work by the present author, which was at that time deposited in the Library of Congress at Washington, D. C., in which the claims were made that there existed a connecting medium in all the universe which he called the universal ether; that the power since known as the X-rays, was possible, although not then discovered; that the method of sending messages by wireless communication was possible, although not then discovered; and that the atmosphere was laden with endless wealth of knowledge, now coming to humanity in the form of the radio, although not then discovered.

The importance of these claims lies in the fact that they were products of mental discernment by the student mind of one who may be accepted as the most advanced thinker of his times, and the most accurate observer of the phenomena of life that the world has ever known.

Until his work was published there had been no intimation of a public nature that these great powers existed. His claims were evolved from his own methods of reaching the facts and the truth, and had not the slightest assistance from other thinkers and observers. The term ether had been employed in a general sense without reference to its nature or value; but no one had written of the Roentgen-rays prior to the year 1895, when they were discovered, although our author was discussing them at a date earlier by several years, when his great treatise was in circulation. No one had written of the wireless powers of communication through the use of the ether; nor of the radio system which now is in such common use as to seem to have always been a part of our daily life.

These statements are made as a form of an introduction of the latest offerings of our author, with the purpose in view of showing what may be expected in the study that is now opening before us. It is a pleasure and a satisfaction to realize that new knowledge in this era of wonderful mental achievements, is coming to the reader under circumstances that will prove its value because of its accuracy. Shaftesbury has always held that the most serious theory, no matter in what line of investigation, is never acceptable as a guide to the investigating mind; for a theory is always

a theory; and of all the theories of the past, nine in every ten have been proved erroneous. Yet the profoundest works of our times, and of the decades preceding this era, are discussions merely of great theories. Those of fifty years ago have already crumbled for the most part. Some few remain in modified form. They furnish delight to the student character; and give zest to debate and analysis; and there end their usefulness.

The peculiar trend of the Shaftesbury mind is to reach the truth by methods of dissection that disclose to the reader the manner in which this is accomplished. How the truth is obtained is made a partnership secret between the author and his pupil; and it is perhaps the most valuable quality of his instruction that he never leaves a doubt as to the accuracy of his conclusions. Many other writers contend that a scientist cannot proceed in any line of investigation unless he formulates theories, and builds his structure about them as the framework of his claims. This is true of every work of importance that is either read or studied in the university or the home library. A theory, they say, is a stimulus to discovery; for by following where it leads, new fields are reached. The very uncertainty of this method has resulted in the scores of false systems that now burden the thinking classes, and that have led to the most abject form of bigotry.

The acceptance of a theory becomes a belief, then follows a creed; and finally an unalterable faith in matters that do not have and never have had existence leads the human mind into dark caverns where only false lights shine to dispel the gloom. The subjects under study and analysis in this, which is undoubtedly the most needed work ever issued, are clouded in a mass of theories that split the human belief into a thousand digressions and lead to countless differences, which we hope will be healed by the grace of a presentation of the truth.

THE
GREAT PSYCHIC

ILLUMINATING
A NEW PATHWAY TO THE
DISCOVERY
OF THE
TRUTH

THE SEVEN AGES

OF LIFE ON EARTH

1.—THE BRUTE AGE

2.—THE STONE AGE

3.—THE IRON AGE

4.—THE PHYSICAL AGE

5.—THE RELIGIOUS AGE

6.—THE INTELLECTUAL AGE

7.—THE PSYCHIC AGE



FIRST WORDS BY THE AUTHOR



AS WE ENTER UPON a larger field of study and investigation than any ever before attempted in the long history of our search for new truths, it is important that we first take into consideration the fact that, in the work ahead of us, we confront more confusing influences than can well be summoned into array in any other line of analysis. Our lifelong aversion to theories and beliefs is now met by absolutely nothing but these ghosts of the mind. No one knows what is meant by the term *psychic*, although every university and academy includes this subject in its courses of instruction, generally under the title of psychology. A college education that omitted the study of psychology today would be regarded as incomplete and defective. Yet neither instructor nor student has any actual knowledge of what the word or the term means.

Stenographic reports of the lectures given in the leading universities of the world on this subject, show the massing of theories, and nothing but theories, with not a single final fact in the whole system; and the theories that prevailed twenty years ago have all been superseded by the newer theories of today; showing the drifting of clouds of beliefs out of no known sources into mysterious unknown zones.

Every university course in psychology possesses the welcome flavor of holding wholly aloof from the occult trend of the cheaper beliefs in the world of psychic powers. Here we find two extreme limitations. One is at the heights of mental discussion; the other in the dregs of fantastical suppositions. The college instructor, by training and choice, possesses a horror of the occult; the mental dregs see nothing but the occult in the consideration of anything psychic.

In our opening lessons we shall see that, like most any term that has come into special use, the original meaning of the word *psychic* has been diverted from its actual value, which was always slight, into the highest and lowest portrayal of ideas along lines that have become separated because of the application given by the two extremes of belief growing out of it. We advise the reader to make himself familiar with these meanings.

It is necessary in this work that we employ the meaning that has become popular with the best thinkers whose minds operate between the two extremes. We cannot adopt the mere mental significance of the term as used in universities; nor do we intend to indulge in any exploiting of what are called the occult qualities. The former constitute the higher studies of the subject, and are mere presentations of theories where they are not actual discussions of commonplace experiences, which the public do not regard as having any psychic value. The latter embrace countless forms of belief and notions, all actuated by the same motive that supported for long ages the wild orgies of savage healers and fanatics, toned down today to keep within the laws of civilization.

The proneness of the human mind to follow new cults and new isms is always making use of the occult beliefs, and is always seeking to make them as mystifying as possible under claims to explain them and their meanings. Every new step in this direction, instead of clarifying and unifying the body of beliefs into one code, adds a separate trend to the mass of schemes and teachings. This splitting up occurs in no other line of beliefs to so great an extent; although it has given the world some ten thousand religious creeds, religions and denominations; all based on the same disposition of the mind to diverge instead of converging in matters that are akin to the supernatural, so-called.

Our purpose in this work is to get at the truth; for we are satisfied that only error can cause so much scattering of the wits of the world. If there is truth at the bottom of it all, we owe our readers a duty, which is to find the truth, to prove it is the truth, and to ascertain its value to humanity. We are not assuming too much when we say that there has never been a genuine attempt to secure these results.



FIRST DIVISION

BASIC TRUTHS



FEW PRELIMINARY LESSONS are necessary in order to prepare the way for a more intelligent consideration of our work. The purpose all through this volume is to employ only the words and meanings that are understood by the general reading public,

avoiding every technical or over-charged scientific interpretation of the ideas that we are presenting. We do this, fully realizing that the medium classes of scientific writers are not in sympathy with the popular use of our language. They soar high above such use, and revel only in the most difficult, most foreign, most misunderstood words that they can extract from their lexicons. The layman or the hard, practical thinker has no place in their discussions. They look for appreciation only among their most technical associates. Such writings have never been indulged in by our methods.

LESSON 1.—“*Psychic*.”—This word is derived from the Greek noun, *psyche*, the original meaning of which was mind, and that attribute that was referred to then as the soul; and it at that time possessed the real meaning that is now understood as the immortal soul.

LESSON 2.—“*Psyche*.”—The name of a goddess in Classical Mythology, described as a lovely maiden, personifying the soul, usually figured with the wings of a butterfly, emblem of immortality, because of the passing from one form of existence to another such as occurs in the emergence of the butterfly from the lower stage of its existence.

LESSON 3.—“*Psyche*.”—A Greek noun referred to above, having the meaning of mind and soul. It is associated with the name of the maiden just mentioned.

LESSON 4.—“*A Psychic*.”—A term applied to a person who generally enters into or assumes to enter into a trance state, for the purpose of holding communication with beings in a supernatural environment. This meaning has been accepted generally by all classes of thinkers, but embodies a claim that we are not to include in our studies. The reasons will be amply set forth as we proceed.

LESSON 5.—“*Psychology*.”—The science of mind. Systematic knowledge and investigation of the genesis, powers and functions of mind. While this word is derived from the same source as that which refers to the mediumistic gifts of some persons, or their assumed gifts as the case may be, it is wholly dissociated from the latter, and has a dignity suited to the courses of instruction prevailing in universities.

LESSON 6.—“*The Psychological Moment*.”—This is the first serious recognition of the union of psychic influences with psychology. The term appears so often in print, in news, in editorials, in lectures, in sermons and in all walks of life, that it has come to be accepted in the popular sense attached to it. No one knows exactly what the psychological moment means; but they seem to know what it is. As it has a practical value and can be studied with great advantage by everybody, it should be given the attention it deserves. Its origin, however, is not deeply engrafted in the true source of psychic power; for it is more of a mental character than anything else.

LESSON 7.—“*Phenomena*.”—This is a term that is applied to all occurrences or manifestations that cannot be explained by any of the known natural causes, and that therefore are accorded a supernatural origin. The younger the world was, the more of such phenomena appeared to mystify the people. The older the world became, the less of such phenomena appeared; and it is safe to say that as time progresses these misunderstood things will have passed away. The word has come to us from the Greek, where it meant merely the appearance or happening of anything; and it is in this sense that scientists use it today. The further meaning given by the dictionaries refers to occurrences or manifestations that are strange, mysterious and unexplainable; and

it is this definition that is generally in mind when the word is employed. In the absence of such a meaning we lack a word that represents the mystifying things of life.

LESSON 8.—“*Supernatural.*”—The natural world is that which is known through the senses and the faculties. For convenience of expression there has come into use a term that undertakes to embrace a world that cannot be understood or recognized by the senses and faculties, and therefore it is called supernatural. The same term applies to life hereafter, as now used. It also covers the zone and origin of all phenomena in the ordinary mind. Like the latter things, those that are believed to be supernatural are rapidly being reduced in number and influence; whereas, in the early history of the race, they were too numerous to permit any enjoyment of living. The eclipse of the moon or sun was always ascribed to causes controlled by the gods, or spirits; and this would be the case today if we did not know the truth.

LESSON 9.—“*Superstition.*”—This is an excessive fear or reverence for that which is unknown. It ascribes to the supernatural the power to work harm through some act or condition that may be averted by care or avoidance of such act or condition. To a certain extent it is true that the more ignorant a person may be, the more inclined he is to entertain superstitious fears. The lowest grade of humanity suffers from endless systems of superstitious alarms. We have only about a hundred superstitions haunting us as a civilized race; the savage tribe has a thousand. But there are highly educated men and women who will not walk under a ladder; or who, if a mirror be broken, will set up a watch for the calamity that is to follow.

LESSON 10.—“*The Unseen World.*”—From the beginning of the race there has always been a fixed belief in the existence of a world that cannot be recognized by the usual senses or faculties. No tribe has been too low in the scale of life to entertain such belief; and no people too high in the development of intelligence to reject it. But the keenest scientific analysis of known facts is always tending in an opposite direction. The difficulty of locating such a world, the knowledge that neither in our solar system, nor in other similar systems, nor in the cold spaces intervening in the sky, is there any possibility of the existence of a kingdom of immortal souls, leads the human brain to doubt that

there is anywhere in the universe a world of spirits, or of other existences than those that we see here. The more that is learned of the conditions prevailing in the other planets of our sun-system, the more one is convinced that no world of life either material or spiritual, can exist there. The similarity of our sun to the stars of the sky, indicates that they are also centers of other systems like ours where other planets offer very meager opportunities for material life; and where no spirit life could exist. Between one sun-system and another there is so vast a distance in the cold and cheerless realms of emptiness, that the suggestion that they could harbor a world of beings of any kind seems wholly untenable.

These Lessons are brief, but they serve to set in motion the mental conception of the work ahead of us. Our purpose now is to prepare the reader for the instruction that is to follow. In our definitions we adhere to the admitted meanings of the terms included; and we do this without setting up any claims of opposition to them. Humanity has always been haunted by fears of the threats that are apparent in phenomena, of the sinister influences of the supernatural, of countless forms of superstitious belief, and of the control exerted over our inhabitants by those that dwell in that other world that is unseen and unknown.

A veil that has never been penetrated hides from our knowledge the facts that are embodied in all these mysteries. We live in a material sense, but very briefly, and return to the dust of the earth; but know absolutely nothing of the source from whence we came, nor the fate that awaits us when we depart. The only solace we possess is served up to us in some creed of faith, with the well known provision that faith is lack of knowledge.

To meet the overwhelming and universal doubts that are today overshadowing the human mind, this course of instruction has been prepared.

"THE SECRET CHAMBER"

WE PROPOSE at this juncture to do something that we have never done before in the preparation of an important course of study. It has been our good fortune to reach results through processes that are unusual; and it has been also our good fortune to present to the world many truths far in advance of the times. Many years ago we promised our millions of students that some day in some coming work we would take each one of our pupils in our confidence, in the workshop of our methods, and dissect each problem down to the ultimate analysis, showing how we reached the convincing basic truth in each line of investigation.

To do this involves delving into secrets of authorship, and of discovery as well as of foundation building in every great structure of our mental processes; but we shall have the satisfaction of knowing that our students are given the direct proofs of the conclusions that are to appear in the climax of this work. We find that nearly all the proofs that are furnished in most works are the result of theoretical arguments. We differ from this course of procedure in that our proofs come from the foundation or beginning of our work.

In our investigations and experimenting, running through a generation or more of time, we are confronted with what we choose to term convincing basic truths; these are unfolded until a wholly new system is evolved and a new line of discovery is the reward.

In the first place let us note the difference between working forward and working backward. The latter method is based on the belief in the accuracy of theories; from which the analysis proceeds backward to the proofs. It is true that some incident or some idea gives birth to a possible theory; and the investigator makes every effort to suit the laws and facts of nature to the belief. If enough weight can be brought to sustain it in degree, then the work is done. But by working forward, we find ourselves in possession of convincing basic truths, and these are made to serve as the foundation of the system which they prove with absolute accuracy. This is the method on which the present study is founded; and these are the secrets that we are about to unfold.

Every student of life, and especially all students of the greatest principles in the universe, must work alone and in secret. This is true as much of the thinker as of the inventor. The discoveries are made in the

AUTHOR'S SECRET CHAMBER.

It is in that inner room of his mind, as of his life, that he works in silence and in exclusion, evolving the meanings of the facts and laws that stand as solid buttresses of defence for genuine knowledge; and it is to this Secret Chamber that all his students, all the readers of these pages, are now invited and admitted.

Over the entrance to that Chamber is the legend,

FACTS ONLY; KNOWN LAWS ONLY; NO THEORIES:
NO BELIEFS.

Where a known fact cannot be had, or a proved law cannot be found, nothing is attempted. Here we claim to set a new standard of study and learning. Dealing as we are with the most vital things in all life, in all the universe, it is not the time, nor do we live in the age, when mere theories or beliefs can be substituted for actual truths, and be accepted by the doubting minds of the intelligent masses. People are reared believing, are dragged through life believing, always believing, they grow old believing, and finally die believing, with the chances a hundred to one that the things they believed are as far from the truth as one pole is from the other. This is unfair to the true seeker after knowledge or for a true guide in life. The weakest mental process in the world is that of belief; it is not even third cousin to knowledge; it has no ancestry common to that of knowledge.

Strange as it may seem, our present study includes all phases of investigation,—

FROM THE LOWEST DREGS OF EARTHLY EXISTENCE TO THE SUBLIMEST HEIGHTS OF UNIVERSAL LIFE.

This vast scope is made necessary by the fact that creation includes all that is low and depressed, and runs the gamut to all that is noble and grand. There is nothing too mean for its range of activities, nor too exalted for its loftier purposes. There is nothing so cruel as Nature; nor anything so kindly as this Gentle Mother of Earth. Our work embraces it all. The truths we are presenting cover the whole vast arena.

We enter the Secret Chamber and become partners of the author in his investigations. Each Truth is presented in simple form, and its elucidation is left for later pages.

FIRST CONVINCING BASIC TRUTH.

While contemplating the history of this orb, we became impressed with the fact that it embraces seven ages. These are given in the order of their appearance, not their proper arrangement:

- 1.—THE BRUTE AGE.
- 2.—THE STONE AGE.
- 3.—THE IRON AGE.
- 4.—THE PHYSICAL AGE.
- 5.—THE RELIGIOUS AGE.
- 6.—THE INTELLECTUAL AGE.
- 7.—THE PSYCHIC AGE.

It requires no appeal to a person's belief to establish the fact that there has been continuous and steady improvement in the history of this world, from the time when it was a floating mass of melted material down to the era in which we live. It is not necessary to ask you to accept a theory; the fact stands out unchallenged. Even in our own recorded centuries, this progress is seen and known. A vast leap forward has been made in the last fifty years; and five decades ago there was a decided advance over the conditions that prevailed a hundred years back. It is progress all along the ages.

The division into distinct groups of events is made for the convenience of the student. Long before the BRUTE AGE there was the crude form of matter undergoing preparation for the coming on of life. After this era, there came the STONE AGE in which men measured their rank by the class of implements they made and used. Geology tells us in its writings surfaced on the strata of the deposits it left behind as manuscripts of its own hand, that every new age was an advance beyond its predecessor. This is all we wish to know to be cheered and encouraged in our analysis of life: Progress and Advance always going on. Progress! A magical word!

The IRON AGE brought better implements requiring greater inventive genius to make them, and better skill to use them. The stone implements were no longer the chief weapons and implements and tools of humanity. Now came the PHYSICAL AGE, such as we see in the history of the wars of the peoples and nations and tribes, beginning in the Homeric era, and continuing down to the period of the useless conquests of Rome over the rest of the then known world, and on through the centuries that marked the downfall of that empire and the overrunning of Europe by hordes of mere ruffians. Physical force made all laws, and determined all battles, and ruled all peoples, and sat in judgment on all disputes; there was no appeal from that force. You may read any history of any period you choose within the times stated, and you will find that conquests were made for no other purpose than to conquer. Men took delight in showing their prowess. Piracy on the high seas was a display of physical force, and it was typical of the subjugation of the people of early England by the Romans, or the tyrannical sway over all Europe by the stronger nations. Might made right, it was said.

When the end of the first thousand years of the Christian era was near at hand, a deep and far-reaching fear brought to the front the slumbering creeds of that religion; for it was believed that the world would come to an end. The RELIGIOUS AGE then broke out; and it is a fact that there has never before nor since occurred such genuine fervor, and such sincere devotion to religion as followed the passing of that century. Before the years of the ten hundreds had departed, the Crusades began and continued for about two hundred years. The Crusaders sought to redeem Palestine, the birthplace of Christ. The word Crusade comes from the word cross; and the Crusaders were all cross-bearers. In addition to the raising of vast armies to invade the Holy Land, there came over the Christian world the impulse to erect vast churches and cathedrals, the grandest the world knows having been begun soon after the Crusades ended, and many before that time. There was but one theme for discussion, and it was religion. There was but one line of study, and it was religion. There was but one test for everything in human associations and it was religion. All political parties were arrayed on one side or the other of religion even long after another era had dawned. It is a peculiarity of every age that one

overlaps those that follow; and so the fervor of religious persecution and religious politics ran long after the age had reached its culmination.

The world was wrapped in mental darkness and extreme dullness until the sixteenth century. There had been local and limited outbursts of thought in ancient times, but less than the average of one person in a thousand was involved in them. The real era, known as the INTELLECTUAL AGE, began some four hundred years ago, and has been coming to a grand climax in very recent times. Every department of mental achievement has reached its highest goal, rising by steady gradations through the past four centuries to the zenith of power at the present day.

The Seventh and final stage in this progressive movement is the PSYCHIC AGE. What this means cannot be made clear in the brief space devoted to these considerations at this part of our work. It is sufficient that the trend of events is onward and upward. Of this fact there is no doubt. It is a fact that carries a mighty meaning, for it tells us that what lies ahead is better than that which has gone before.

SECOND CONVINCING BASIC TRUTH.

That this orb has passed through successive ages, all showing a steady advance onward and upward, is true and is plainly written in every kind of history from that of geology to that of man. That the first era was a brute age is known from the necessary early conditions of this earth. That the stone age was the first dawning of human activity on earth is seen in the story told by the strata of the crust of the orb on which we dwell. That a growing development of genius and mental energy aided by skill of the body and its faculties, brought on the iron age, is known in the same way. The time was then ripe for the battling for supremacy of the hosts that had multiplied until there were contending millions in every continent whose supremacy had but one test, which was that of physical superiority. The uselessness of this drift of existence was unconsciously manifested to these warring hordes, and it needed only a motive to bring on the reaction in the form of the religious age. The upward trend of thought resulted in the intellectual age; then came our newest heritage, the PSYCHIC AGE, which is just dawning.

The brute age occupied millions of years.

The stone age occupied tens of thousands of years.

The iron age occupied thousands of years.

The physical age occupied twenty centuries.

The religious age occupied eight hundred years, and is now in its final recession.

The intellectual age occupied three hundred years, and is now passing its apex.

The PSYCHIC AGE has just begun.

The basic truth that confronts us is the shortening of the ages as they follow one another. We have said that they overlap, and that one era may not disappear wholly at the time when another begins. Thus the brute age, while superseded by those that followed, and while giving way largely to their sway, lingered in its influence through the many centuries that ensued. The stone age has never wholly disappeared; nor has the iron age; nor the physical; for their power is felt even now, but not as the dominating force of our times.

The religious age, we have said, is receding, and as such is probably in its final drift; but when it burst forth in all its vigor some nine hundred years ago, it absorbed all forms and departments of earthly existence where it held sway. We who live today do not realize what it means to be so swept into a wide-spread religious movement that nothing else matters. We do not even grasp the character of so limited a scope of religious fervor as that which prevailed in the times when the Puritans dwelt in America; when every act and movement in every department of life was controlled by some rule of conduct answerable to the church. It was religion that drove the pilgrims to this country; it was religion that drove Roger Williams to his section of the land, that drove William Penn to another, that gave some sect here and another sect there, the privilege of existing in peace. In the days when religious fervor ruled all human conduct in Europe, a word spoken idly, a breath whispered in private, a hint of disbelief in some creed that no one was sure of understanding aright, meant the rack where the body was stretched out of shape, or the wheel where the bones were broken in every part, or the stake where the created body suffered its languishing agony; these were the evidences of the age of religion; and all that saves humanity today from the repetition of

such tortures is the fact that no one religious denomination holds control over human thought. No one sect is in the majority.

There can be no doubt that the dawn of the intellectual age some three hundred years ago or more, came almost out of a clear sky, just as the age of religion burst forth out of the blackness of crime and wickedness in an earlier century. We still have this intellectual age with us, overlapping its climax into the

PSYCHIC AGE

The basic truth is this: Every age has been shortened.

At first thought this means very little.

But when we see the first age occupying millions of years, and the second age only tens of thousands, the shortening of time means a very great deal. Then the third age occupied still less time; the fourth still less and the fifth only eight hundred years. The sixth has been with the world a little over three hundred years.

Nature or that power which controls creation, does not start a movement that is abandoned. The time will never come when the steady advance onward and upward of the earth's condition and of its life, will stop; it may have its undulating waves; but each rise will be higher than that which preceded it; and the average will always be in the line of progress. The best is ahead.

Now again is it true that the process of shortening each succeeding age will be continued, unless the PSYCHIC AGE is to be the last. We are not making any prediction, nor posing as lookers into the future; but we state a fact that is proved as far as the present period. Here is the difference: If we were to make the claim that this shortening of each succeeding age meant that the PSYCHIC AGE was to come to an end very quickly, we would be drawing a conclusion from the basic truth. We stop where we are. We content ourselves with showing that each age has been shortened as it represented progress. We say nothing more. To do so would be to depart from the facts at hand. But when we state that this shortening has taken place, we find a basic truth that is a truth; that is all. We have promised not to draw conclusions; all our work is devoted to presenting facts.

THIRD CONVINCING BASIC TRUTH.

There is meaning in everything, for nothing has been made in vain. There is meaning in the succession of the ages. There is meaning in the improvement of one age over another. There is meaning in the shortening of each improved era. What these meanings are, it is our duty later on in this work to ascertain. Now the third basic truth confronts us, and it is this: As each period is viewed backward we see in life and in the disposition of creation toward life, nothing but cruelty, nothing but torture, nothing but suffering. These hardships were as much of a mental character as physical. All created life lived in abject fear. Fear was the one predominant feature attendant on existence. Practically all created forms have been provided with defenses against attack; showing that Nature had in mind this danger, and wished to preserve the species for some future use. In a gentler method of creation there could have been no need of such defenses, as there would have been nothing to fear.

As has been stated the character of one period extends into those that follow. The universal custom of fishes next smallest in size to eat those that are smallest, and thus to build bodies suited for the food of the next larger size, and so on all the way up to the largest, is a remnant of the former eras when all life fed on all life; when it was the goal of existence to be devoured; and when any method that brought the food was justified by the teachings of instinct. To live always in fear of attack and death, is cruel and seemingly unnecessary.

But there were added to this double danger the operations of Nature. Life had to find its food, both from the animal and vegetable kingdom. Why more than ninety percent of the products of the latter should be violent poisons, is not apparent at first thought. These poisons were not marked or made in form to be avoided. They had to be eaten to be known. The slight difference between mushrooms and toadstools even today puzzles the expert; the primitive beings were in no way safeguarded against the danger. A poison, instead of killing quietly and harmlessly, slew in most cases slowly, and entailed long days of agony; all uselessly. If you have seen a poisoned dog lying under the welcome shade of a tree, waiting through the long hours of the day and night for death to release him, you will get a

faint idea of what the first races on earth had to pass through; and these cruelties still linger with us.

All things that live in the animal kingdom when not eaten, die in agony. The old are deserted and left to perish by slow starvation. Those that fight as a means of recreation, often battle to the death; the survivors linger along and perish naturally. Wounded animals are left to the cruel tortures of Nature. The human species is the natural food for the jungle beasts. Your child if he wanders too far away may be slain by some beast. The lambs that have fallen into the clutches of ferocious animals would today if arrayed in one vast horde, equal in number more of their kind than now exist in all the world.

Dangerous poisons from metals, minerals and the vegetable kingdom, are still slaying human beings, but not in the numbers relatively that fell prey to them in the past. All these seem unnecessary, and none have yet been shown to have any value in the plan of creation. The brute age knew nothing but cruelty. The stone age knew nothing but cruelty. The iron age knew nothing but cruelty. It is claimed that the physical age included some men and women of gentle tendencies; but it required only a slight cause to set on fire the hidden hatred of the gentlest men and women, if any such existed then. The religious age was born of the creed, "Peace on earth, good will to men," and may have set in motion some of the character thus taught. But if you ever suffered from a broken bone, no matter how small it might be, you know what it would mean in agony to have every bone in your body broken by hammers and iron rods. Think this over. Also if you have ever had some small nerve pressed against, as at the back of the hand or back of the thumb, and have endured torture thereby, think what it must have meant for the whole body to be placed on the rack, and every nerve and muscle torn apart. If you have seen a victim of fire suffer some local burn, think what it must have been to be burned alive. These are but three out of seven hundred methods of torture invented by and for the religious systems of the past; torture and religion have walked hand in hand from the first rites at the bloody altar down to the time when there came freedom of thought and toleration of belief.

The nearer we fall back to the brute age, the greater were the tortures inflicted upon human victims in the name of religion.

The custom of selecting for the altar of sacrifice some beautiful maiden, was not confined to a few tribes or peoples; it appealed to most of the savages. Human ingenuity was apprenticed to the trade of inventing new and more horrible tortures until there seemed to be a limit. No great nation has escaped this shame. It is born in the blood. It is the heritage of Nature herself; for in her storms and in her peace, in her distant climes and those at our very doors, there lurks every conceivable danger, every invitation to death, every hidden treachery that could be conceived. Humanity and the beasts are all born of Nature, and are all as cruel as it is possible to be and yet allow the species to thrive and survive.

To what extent this heritage is lessened is a question; it crops out in its most malicious forms today in the fury of mobs, in the hazing of college students, in the banditry that crushes the skull of the aged woman or the young girl with no relenting feeling, and in the fast growing murderous character of our own nation, which is unable to meet this danger because of the apathy of the people, the weakness of the courts and the spineless methods of the law. In war the one desire of each side is to maim for life the men who fight for their country. The recent war has left hundreds of thousands of gassed men partly helpless and doomed to a life of slow torture, because cruelty was the slogan of the heart of the contending armies.

The thorn that hides beneath the rose is typical of the spirit of creation as far as this earth is concerned; it is small but nevertheless cruel. Its stab is symbolic of the dagger, the stiletto, and the sword.

FOURTH CONVINCING BASIC TRUTH.

We have shown that cruelty was sole and complete ruler of the life that occupied all the ages prior to that on which we are about to enter; and it has been stated that this spirit of torture still permeates the most advanced era in the history of this orb. It came into being with the first introduction of life in any form; and it is still with us.

But there is an opposite quality that has had its birth in later centuries; and that we call gentleness. It might be called kindness. This better character in creation was wholly lacking in the

brute age, in the stone age, in the iron age, in the physical age, in the religious age, and nearly lacking in the intellectual age. Being apart from the prevailing nature of men and women, it was regarded as a matter of honor to be called gentle; and eventually we found that the upper classes revelled in the title of gentlemen and gentlewomen. The distinction was soon transferred to the ranks of wealth, rather than of kindliness; and eventually to those people who were more refined than their fellows; or rather less unrefined. If we were to ask today who are the gentlemen of our acquaintance, the answer would be those who are well mannered; and this might include some very poor people, which would seem to be contrary to the accepted usage of the term.

Kindness of heart is the only true gentleness.

This spirit was never known in the early ages; when it dawned, it attended only some cult where self-denial was taught, and self-penalizing made a part of one's religion. Thus several thousand years ago there arose in India teachers of the better qualities of the heart, and many forms of self-denial; one of which was to sell all that thou hast and give to the poor; and another if an enemy smite thee on one cheek, turn to him the other cheek; and another forgive an enemy seventy times seven times, and still another return good for evil; and so on. These homiletics are found in literature many centuries older than our era. That they with others reappear in the New Testament is an indication that this spirit of gentleness was absorbed in a newborn religion. It is a well established fact that only a handful of followers gave adherence to these teachings, and they were hunted and pursued and subjected to every kind of cruelty by pagan peoples until the sign of the cross inspired a great emperor to throw away his pagan creed for one that he deemed more favorable to his warlike ambitions. In this sign you conquer; meaning that you win battles in the art of killing men.

Any religion that teaches kindliness, no matter in what form, and no matter what it is, is of necessity the standard bearer of the new era of gentleness toward which all the ages have been tending since the birth of life on earth. We very much doubt if there has been much kindliness, real and genuine, in any stage of human progress until the very age that is now at hand. But that it is making itself manifest is clearly apparent. There are millions of men and women living in these times who possess gen-

tleness and kindness of heart, where a century ago there were thousands only, and a thousand years ago there were none.

The face of the earth is reflecting this newborn gentleness. The jungle and the tangle-brush have given way to the adornment of beauty and loveliness. Man might be responsible for his own conversion into a kindly being, but no amount of his effort to cultivate the earth could produce these beautiful flowers unless Nature or a power back of Nature held the germs of beauty and loveliness.

Thus far we find the seven ages of life on earth passing out of the brutal form into the other extreme as a climax; we find these ages shortening as they come to us; we find that cruelty was universal in the past; and we find that only in our times or not remotely back of us, the newborn spirit of kindness is making itself known and felt.

These facts carry an unmistakable meaning.

FIFTH CONVINCING BASIC TRUTH.

Thus far we have dealt with the progress of life on earth.

We now must deal with conditions that belong to our times only.

We cannot discuss the history of creation, or of the orb on which we dwell, nor its relation to the other orbs in the sky, as these matters have been very fully analyzed in other works issued by us.

It was not until recently that men of learning were willing to accept the fact that the earth itself is the result of a deliberate purpose in its creation, that a creator of some kind has produced it, and that everywhere is seen the handiwork of a creative mind and power. A hundred years ago and beyond that time for an indefinite period there was in the minds of most thinkers the belief that the literal story of the Bible was the only explanation of the presence of this orb in the sky. Later on came the arguments in favor of evolution, until the institutions of learning from the greatest to the humblest taught that as the only method of originating life on earth. So fixed did this theory become that a person, even a clergyman, who did not accept it, was accounted ignorant or bigoted.

After the dream had passed, there came the reaction and men who were accustomed to thinking soon realized that, even if evolution were true, it was nothing more than a minor tool in the hands of a major genius. To be able to create the world without evolution must be the work of an omnipotent power; but to be able to create it with evolution requires omnipotence and omniscience. Through the crevices of the brain there crept the realization that a power that could set in motion the laws of evolution must be the mightiest of the mightiest. Therefore they saw that a tool cannot do the work unless it is directed by both executive ability and intelligence. They saw that if evolution were true, it was nothing more than a mere tool; it is a process, a method of proceeding, a line of action, all originated and controlled by a master mind. Then they have of late come to know that evolution is confined within a species; that it has never jumped from one species to another; that it seems limited to the task of improving the development within whatever species it is working; and there its usefulness ends. This being true it does not in the least degree account for the wonderful results of that major creative genius that has brought the earth into existence, and given life to its surface.

No person can study the known growth and unfolding of the earth without coming to see the hand of a creator at work in it. One may or may not believe in the one God, one may or may not be anything that means something or nothing, such as atheist, agnostic, and the numerous cults of today, but no human being with the mind to study, and the faculty of analysis can be so impoverished in mental acumen not to see in every step of the way from the first condition of the floating ball of red hot matter seething through space, down to the formation of the delicate rose petals, the hand of a creative genius, and the mind of an omnipotent power. It would require a book of ten thousand pages to recite the facts that are apparent all along the line, to disclose the evidences of a fixed purpose, the planning of every detail, and the consummation of ideas that have become a part of the earth and of its life.

There is not one single blind, meaningless, purposeless operation of Nature, or act of making and developing this world and the forms of existence that dwell on it. In order to realize these truths it is not necessary to accept any belief, or adopt any creed.

The truths are here and speak for themselves. If you are away in the southern zone, and should proceed to the opposite part of the globe, and become lost amid the frozen winter of the far north, where starvation awaited you, and were to find there the food, clothing and equipment for sustaining life, all set apart for your use, you might not believe that they were put there having you in mind, for they might have been left for others; but you cannot ascribe their presence to a blind law of Nature. Some thought, some planning and some execution were required to prepare them, to get or make them, to transport them, and to put them where you could find them. In like manner there is nothing in this world that can have happened by the law of chance, or by the operation of a blind law. Purpose and intelligence are everywhere marked and stamped on all things.

We saw a man of great repute as thinker and sage, who insisted that there was no God, slowly come to realize that one fact only out of ten thousand was enough to break down his atheism. This was the clearly apparent story of the making of the food-producing soil of the surface of the earth. He admitted that the globe was a red-hot ball.; that it cooled; that in cooling it gave off gases that floated about it; that two of these gases united and formed water-vapor; that this vapor on further cooling became rain; that the rain fell for millions of years and pulverized the surface of the solid ball into sand; that this sand rolled by the rain-washings into the depressions which were at the bottom of the seas and ocean; that four principal elements united to make amoeba life and protoplasm; that this life associated itself with the sand and became soil; that there were no places on the whole earth where this mixture could be made except in the depressions at the bottom of the seas and oceans; that when this soil had been so created the earth suffered great convulsions and the bottoms of the seas and oceans rose and the mountains fell down into the new-made depths of which the most notable example is today found in the long sunken mountain range extending across the Pacific Ocean; that the raised soil became new mountains, hills, plains and valleys; that other rains proceeded to distribute this soil into all parts and places where man could use it for producing his food; that in order to have ready for his advent sufficient food for his use, grains and vegetables and fruits grew, and man came.

Every step in this chain of events is a fact; is a known fact; is an admitted fact; and we have never seen an atheist or a believer in the blind law of chance who disputed this chain of facts after having them presented in the manner we have thus unfolded them.

We had a very short session with a pronounced and well known man of science who publicly proclaimed his belief in the blind law of chance. He was frank and fair enough to give a full analysis to our brief claim; which was that the dip in the axis of the earth that made the seasons possible was the work of a deep and keen purpose, planned and thought out and set in motion for the countless rare blessings of life that have followed this arrangement. On mere surface thinking the value of this deviation from a true axial movement was not understood; it required a thorough examination of the fact itself and its many wonderful beneficial consequences, to bring about a change in the belief of the scientist.

We admit that most thoughtful men and women are refusing to accept the belief in a personal supreme being; but that is of no value whatever in the face of the fact that there is a creator, no matter in what form such creator may exist. Of this assertion there is not the slightest doubt. We will say this in all sincerity: there is not an atheist, infidel, agnostic, or other person of this class, whose mental powers are normal and not twisted, that in a personal interview we cannot convince by facts and truths that this world and all its life are the results of planned, thought-out, purposeful creation. We have accomplished this end many times, and will never fail. More than this there is a supreme head of all creation; and if this supreme head shall appear in duplex form, it nevertheless does not lessen the greatness of the power exercised.

SIXTH CONVINCING BASIC TRUTH.

The proved facts thus far have led us to the following part of our journey of investigation: We have found that there have been seven ages of life on this globe; that each subsequent age in the train has been shorter, until the final age now seems to be close at hand both for its inception and its climax; that the first ages knew nothing but cruelty; that the advancing

ages were changed by the effort of a spirit of kindness to appear in human life; that all things including the earth and its forms of life and humanity itself have been created deliberately under a fixed plan with a fixed purpose in view regarding the destiny of all things.

These basic truths are established and no thinking person has the least doubt of their genuineness.

We now come to a somewhat somber phase of our study in that we are compelled to introduce

THE DEVIL

As the schools, colleges and universities, including all theological institutions of learning, teach that a personal God is not possible, but that the term Creator relates to a being of undoubted omniscience, omnipresence and omnipotence, so we accept this teaching as true. As the Old Testament dealt more with a god of vengeance and punishment, of threats and dire consequences for the chosen people when they strayed away; having to drown them all but eight at one time, and having to burn their two great cities because of wickedness, and commit other penal acts, rather than a god of gentleness, it may be assumed that the time had not yet come for the appearance of that kindly spirit of gentleness that is attached to the teachings of the New Testament.

It is not true, for the reason that it cannot be true, that there is a personal devil; but it is true, for the reason that it is proved to be true, that there is a DEVIL; that this DEVIL was one of the duplex parts of the supreme being; and that this DEVIL created the earth and all forms of life therein. This latter fact is of necessity true because a god of kindly gentleness could not make the conditions of the brute age, nor the conditions of Nature that existed then. It is not necessary to prove the fact that there is a DEVIL by referring to the Old or New Testaments; Bible proofs there are abundant and superabundant. Whether the name of Satan or the Devil, and whether the Biblical statements about hell and hades, and the regions of eternal punishment, are to be taken as part of our nomenclature is wholly unimportant; science shows that a most evil, malicious, hellish, devilish force created the earth and the life that appeared on it, including man and all his associates.

Yet this is part only of the duplex-creator.

The disposition to allow the mind to slumber while the operations of this wicked force are drawing from our lives all the sap of hope and happiness is due to the fact that human indifference is the most potent tool of the DEVIL. The man or woman who is the victim of the don't-care spirit is the direct descendant of this evil agency. It is this feeling of indifference that permits the era of crime to exist in our land, that permits all those influences of a diabolical nature that make life almost unendurable, to thrive in our national career, and that evades the duties that a kindlier character requires in order to come into a better period of living.

The good book tells us that there is a god of love and of vengeance. From our translation it seems that we are given to believe that the same god of love is the god of vengeance; that the two characters are found in one supreme being. But the Hebrew language always refers to this god under the plural term *elohim*; never in the singular number. We are, however, told that the Hebrew word *seraph* refers to one individuality; and the plural of *seraph* is *seraphim*. The ending *im* is the plural in that language just as the ending *es* is the plural in our own tongue. Therefore to the readers and hearers of the old scriptures, the idea of a single god was never obtained when applied to the creation. In fact there has never been a nation, creed, belief, or religion in which there was but one creator. The *elohim* of the Old Testament is in the plural; and the trinity of the New Testament embraces three deities; or two if we accept the third as the god-spirit only.

Sustaining these facts as relating to the creation, we find that it was impossible for a kindly being to create the earth and its life. The earth held for humanity nothing but dangers and cruelties. The lower forms of life were, for the most part, only enemies of man. The sting of the venomous insects meant death. The bite of the spider was fatal. The great tarantula, a hideous gigantic spider, abounded everywhere; an unnecessary creation, serving no good purpose, and carrying death in its path not only for man but for all other living forms that it encountered. It of itself conveys the devilish purpose of that god that undertook to control the earth. The being that made this world and its inhabitants made that venomous thing; and it made the ugly asp, the crawling snake, and all the serpents that

infested this orb. No kindly creator could have given life to such cruel enemies of man.

There has never been any need of enemies in the animal kingdom, to endanger human life; but in the brute age and most of the periods following, all life in that kingdom was not only at war with man but attacked him in the most cruel manner. The idea of poison itself is born of the DEVIL and stands as the symbol of that character. There never was the slightest need of poison in the meats, yet some of them are dangerous in this respect. The minerals are still more active enemies because of the more violent poisons they contain; and not one of them was ever needed in the plan of creation had there been a kindly spirit controlling it. Of every one hundred kinds of growth in the vegetable kingdom, ninety-nine are rank and cruel poisons.

It has been clearly proved that there was deliberation, planning and purpose in every stage of creation; that nothing came into being that was not so intended; therefore it is clear that the god that surrounded man with countless thousands of poisons in the vegetable kingdom from which he must seek his sustenance, intended the very ends that followed; that human beings should suffer torture and agony in their battles with these dangers.

The human race has begun its existence on this globe many times; has struggled against odds that were insurmountable and has perished, only to be followed by other venturers in this enterprise. There is no doubt that mankind has been completely wiped out, wholly annihilated, many times, leaving the earth bare of all human life; and that there have been successive attempts to secure and retain a foothold on this orb. Out of a span of more than one hundred million years, the present race has dwelt here less than ten thousand years, a mere dot in the long run of the eons. The cruel hand of a DEVIL creator thrust them here, spurned them as did the god of vengeance at the time of the flood, and still kept them coming to face the vagaries of evil and disaster. In all this time there was not one ray of kindly light shining through the murky clouds of ill-boding enmities.

That there was the brute age is clearly known; but it was an age of universal fear, hatred, cruelty and vengeance. In all

that long period there was nothing but brutality; and brutality is not the heritage nor the gift of a kindly spirit. It is possible to conceive of a god that might be angered by the unfaithfulness of followers, and at times become revengeful; although it is the most absurd and the most contradictory of all claims to assume that beings that were the handiwork of omnipotence and of omniscience of a gentle and loving nature, could ever become rebels and defiant renegades. Man was made in the image of god; that is, in the image of the god that made him; and that this claim is true is one of the most easily proved facts at hand. The man that was made in the image of god was so bad that he was at the very start driven from the home assigned him; and his first born son was the murderer of his brother; two facts, whether symbolic or allegoric, that sustain the contention that the DEVIL made the woman that became the tempter, the man that with the woman was unfit to live in Eden, and the firstborn that murdered his brother; three members of the first family of recorded history. From that time on, the whole story of mankind is one of killing, murder, incest, wars, idolatry, fornication, trickery in every form, pillage, robbery, banditry, blasphemy and all kinds of crime. In the whole story of the Old Testament, and that of the historian Josephus, who wrote the story of the Hebrews from the beginning to the time of the Roman Emperor Nero, there is nothing but evil, crime and violence.

Thus we see the combination of a cruel earth in its physical contents, a cruel brute life, a cruel human life, all massed together as counterparts in the plan to set up a reign of the most fiendish influences fitting the purposes of the creative DEVIL that brought such conditions into being. There is absolutely no warrant whatever for the claim that a god of love made either the earth or the beasts, or the human family.

Humanity itself is of the DEVIL.

Here and there some individual is emerging from this ancestry, and millions more will so emerge; but the vast majority of men and women are products of the DEVIL. This fact is not only easily proved, but is being exploited by the churches of every denomination. Not long ago one of the greatest branches of the church made the following public declaration: "Withdraw the police from any city, and note the result. Life

would not have any value. The hordes of human beings now in hiding and in check would come forth to rob and murder at will; and countless numbers of others would soon join them." The police department of New York not long ago made a statement to the effect that if the police of that city were all absent one week from their places of duty, more than two millions thugs and bandits would come out from their quarters and turn loose every class of crime in the calendar. Some time ago the head of the police department in another great city told the writer that seventy percent of its citizens were natural criminals.

The civic association of one of the largest cities in America stated the situation there as follows: "If there were no criminal laws, no criminal courts, no restraint whatever anywhere, and if all the people were permitted to do exactly as they pleased, not only in matters of misdemeanors and felonies but in business transactions and in moral conditions, we would have an era of robbery, adultery, rape, fraud and cheating that would be well nigh universal. There would be a house of prostitution in every square, a gambling hell next door to it, drunken gatherings in every second house, and white slavery would run rampant in all places. We sit constantly on the crust of a thin crater of danger held in check only by fear of the law."

In one city more than three hundred small dealers were arrested for false weights and measures, all of whom had resorted to trickery to deceive their purchasers; meaning that the failure to give full weight and measure was deliberate and planned. From this status up to the higher ranks of commercial transactions, there is a constant evasion of the law, an unceasing practice of fraud and cheating, and every manner of business robbery that can be invented. Last year, over four hundred thousand solicitors of buyers for worthless stock in mushroom corporations sold three billion dollars' worth of their goods to men and women most of whom could not afford to lose the money so taken from them. It seemed that everybody, agents and others had something of the kind to sell; including those who had been defrauded and who sought to recoup their losses by passing them over to others. One worthless corporations had thousands of visiting salesmen canvassing from door to door to sell shares that never would have any value.

This orgy of cheating is not confined to one class or one line

of business; it embraces almost every department of human dealing. The millionaire speculators who have amassed fortunes by corners in the necessities of life are merely brazen feeders on the helpless public. It is said that this country contains many thousands of rich men who have secured their wealth by maintaining trusts such as the sugar trust and other hideous offences, who possess less conscience and moral worth than the cheapest bandit who tortures his victims to obtain from them the knowledge of their hidden savings. We are told that we live in an age of crime; that there are countless young men who are biding their time to kill and rob; that the dregs of humanity lurk like rats seeking their opportunity to pounce on their victims; but this taint is not found alone in the dregs, so-called, for it saturates every grade of life up to the privileged thieves who steal by speculation and who rob their helpless victims by high-handed fraud. Our purpose is to show that there is very little genuine kindness of heart or purity of soul in any department of life.

They say the world is growing better.

The best today is so bad that it cannot be given the honor of claiming its origin from a godhead of love. The best today, excepting the small percentage that stands for a new era, could have no other origin than from the DEVIL. As we have said, we do not mean a personal devil; but a creative devil just as there is a creative goodness on the way. From the best of today which is undoubtedly born of the devil, we hark back by steady stages to the eras that have preceded, and find this best getting worse and worse, until it is closed in by clouds of absolute darkness. We need not go back four centuries to be confronted with a world of almost universal evil, in which no other influence than that of the devil was present. A few more centuries bring us back to utter wickedness. It is a well known fact among medical men that at the time of the beginning of the Christian era and for centuries before, practically all men and women were victims of venereal disease in its worst form; not groups of people here and there, but the entire population with but few exceptions. It is recorded that the moral status of the best classes of humanity of that period was so low that almost no evidence of decency remained.

The most hideous method of frightening people into religious obedience was that employed among savages, who posed as medi-

cine men, priests, fortune tellers and the like in order to secure a following and a living; and men and women adopted the teachings as a part of their very existence. The throwing of infants into the Ganges River, or the feeding of children to monster beasts, like the bloody sacrifices of beautiful maidens were all born of the same evil spirit that began with creation and that has kept alive the savage drift of life ever since. We pity the witches that were executed because of their deviltry, but there is evidence enough to warrant the belief that they would have held sway in ever growing numbers through the exercise of fear they instilled into the minds of the public. One of the most accurate investigators of such matters said that the devil-nature was arousing many practitioners of witchcraft, and that it was the same nature that had always been rampant among the most cruel of the savage tribes.

The point we make is that the DEVIL is known by his works, by his progeny, by his creatures. Test if you will the following formula, and see where the race would wind up: Take three ingredients: Removal of all restraint; Personal Liberty; Leadership of self-seekers. It has been said that what is in a man will crop out under the privileges of personal liberty; that what is in a man will crop out when all restraint is removed; that what is in the masses of the people will crop out where there is no law; and what is sure is the heritage of the parentage that has produced the masses.

If you permit a child to select its own food from among sweets and injurious things on the one hand and the wholesome foods on the other, the choice will always be for the things that destroy the health. If you allow the grown person to indulge in whatever he desires, it is a fact that he will select the things that ruin his health. Proper food is never a source of temptation. The President of a college said, "Why is it that the things that we most want, hurt us most?" Fixed habits that cannot be broken are never habits of using the right foods and drinks. The alcohol habit that has slain the moral character of more millions than will come and go on this globe in the next century, is one of the clearest proofs that human desires are born of the DEVIL. If you were to round up today all the bootleggers and all their patrons, and drive them like cattle into some part of the earth, it would take a whole continent to hold them. These men and

women present the face and features of hunted criminals; all moral character has left them; they have countless associates, but they and all theirs are crawling like so many serpents whipped by the lash of a specter in the hands of a dead conscience, all because they cannot throw off the bondage of a desire that was put in them against their will, by their creator, the DEVIL. The same is true in exactly the same degree of the fiends who are slaves of the drug habit. No god of love invented either these evils or the desire for them.

We could go on endlessly citing instances and conditions that prove the authorship of this almost universal trait in humanity; the devil-spirit. It all comes down to a few sayings:

The offspring is like the parent.

Man was created in the image of his maker.

What man is proves what his maker was.

Taking all the world from east to west, and all its inhabitants far and wide, it is an evident fact that ninety-nine percent of humanity today is DEVIL-born; and the others are advance standard bearers of a new creation.

SEVENTH CONVINCING BASIC TRUTH.

Death is in the world for some purpose.

There are thousands of conditions and processes, all of which show a definite purpose, and all of which seem necessary to carry on the scheme of creation, except Death. From every standpoint, this incident in life seems wholly unnecessary. It carries with it as part of its plan, a train of disasters, all of which seem equally useless.

The method of coming into the world is an invention of a satanic character and puts unnecessary suffering upon the mother. The time was not far back when the life of the parent was sacrificed in bringing the young into the world in a large proportion of cases. Now the human mother survives in almost every instance, because science has stepped in to bring victory over the grim reaper. But the pain and strain, the suffering and wrenching of the body, still continue. There is no need whatever for this infliction. Nor is there any excuse for the method by which the human child is given birth. The tree brings its young into the world by a painless method; as do all things in

the vegetable kingdom. The bird and fish endure no suffering. It remains for the beasts and for the human species to bear this needless burden.

The time was when more than five hundred babes out of every one thousand died in infancy. In the early history of this land among the white settlers this proportion was the rule. A century ago, more than three hundred children out of every thousand died. This means that the life of the young, after all the danger and hardship of bearing, was snuffed out ruthlessly and to satisfy a spirit of malice; for there could be no other reason for this slaughter of helpless beings. Two hundred years ago the average life of the most advanced people in civilization was not far from thirty years. A few lived to be old, but not many. Among savages, the average life was always under thirty years. Not many died natural deaths. Not many died of disease. Like the Arab, to them it meant immediate heaven to perish with the weapon of battle in the hand.

If the savage were to survive the risk of war, and lived to grow old, he was left to die by himself. The younger generation had no sympathy for the aged. Among our more civilized peoples the old man and woman are tolerated, but not allowed to forget that they constitute a burden and obstruction in the path of the advancing younger set. They are useless to everybody and rather welcome the approach of death, as life ceases to mean much to them.

The position that we take is this: In a scheme of creation where love and kindness participated in the parentage, there should be no death; and when that time comes that the DEVIL is dethroned, death will cease to hold sway. Before this work is closed we shall show in the most conclusive manner that all life that dies is the handiwork of the DEVIL. A loving god could not make life and kill it. It would be as impossible to do this as it would be for a normal, sane mother to bring a child into the world to kill it. Human life is actually brought into being for the sole purpose of slaying it. This charge seems bold, but it is true, and we will see that it is true.

Not satisfied with slaying the mother in a large proportion of cases, as the penalty of childbirth, this devil slays the newborn children when it can be done; and as science fights to preserve the life of the child, the same devil creates those countless germs

or bacteria that still carry on the work of malicious slaughter. A dozen maladies that kill children are due to these hidden enemies. When the milder ones will not do the nefarious work, then is invented the scourge of diphtheria, bringing suffering through poisoning and strangulation. As this is fought and conquered, still more such enemies are created. If the victim escapes and grows up, there awaits its life the almost universal infliction of tuberculosis. The air is filled with the germs of this dread disease. Also it is known that there are floating in the air about every human being four kinds of bacterial germs of pneumonia, waiting each for its chance to slay. If you have a pet dog, it may destroy your life and that of your children by another set of fatal germs, rabid and venomous and entailing agony, anguish and most horrible suffering. If you wound your hand or foot, you are in danger of dying by the disease called tetanus, or lockjaw; a most fiendish invention emanating from a spirit of sheer malice and hatred.

These conditions are not punishments for an erring people. They have existed from the beginning. A loving god could not have created an erring people; such an act would be impossible. There were tetanus and rabies long before man came on earth. The punishments preceded his arrival, and were in waiting for him. If you scratch your hand or any part of your body under certain apparently trivial circumstances, blood poisoning may set in, and your life is lost with almost no show of saving it. If you eat what seems to you good food, and it generates gas in the stomach, the pressure against the heart may stop that organ; and more than one hundred thousand persons every year pay this penalty for innocent indiscretion which could not have been possible under a régime of love of kindly creation. If you live on and are entering the period of old age with some degree of successful existence, you find that your blood pressure is too high, and fatal results follow; or your kidneys have secretly become diseased, and there is no hope of saving you. If it is not one enemy it is another.

The DEVIL that made life, made it to kill it.

This is clearly apparent. In the world today there are more books on diseases than, if all were collected and brought together in one mass, would cover the State of Ohio, ten feet deep; every one of which would have been unnecessary if a loving god

had created humanity. Nor would such a god have brought life into the world for the purpose of slaying it. The two ideas are as contradictory as the two poles are opposite each other. DEATH is the handiwork of the DEVIL. All about you are beautiful children, and noble men and women are found here and there; and these you look upon with one mental observation: they all must die. Why? Because cruelty is the keynote of a devil-made world.

The most intelligent men and women of this or any age who, after beholding the havoc made by disease, disaster and death,—the three D's—and the fourth D is not hard to guess,—have developed a philosophic view of life, have come to make this statement to themselves and to those in their confidence: Life is not worth living. When they see their loved ones lopped off, and other loved ones narrowly escaping the threat of untimely death, they have made this remark: Life is not worth living. And it is true that as long as the DEVIL is master of humanity, so long is life an empty bubble. The hopes of youth are tricks to lure it on to a false belief in a happy climax; a result that never comes.

If you have any doubt on this subject, do some of the work we have done. Take up the labor of testing conditions and analyzing people, and learn for yourself. While we might experiment with millions, you can do so with a few. Go to the trouble of listing one hundred men and women who are more than seventy years of age; and delve into their lives for the purpose of ascertaining what those lives have been worth to themselves, or to the world. Then seek a second hundred under seventy and over sixty, and proceed in the same way. Follow this with another hundred still younger. You may learn something that you have never before suspected, that every human life that has been created by the DEVIL is and has been all along the way useless and a sad failure. Few of them would care to be born again and to go through the struggles and disappointments, as well as sorrows and griefs they have endured. Such an existence is thrust on them by the malice of a god that made them only to kill them.

The DEVIL is the creator of Disease, Disaster and Death.

The most unnecessary infliction in all life is Death.

Had there been a love-inspired god, there would have been no death; nor would there have been disease. Disaster and destruc-

tion would have been impossible. Purpose to create life is apparent in every condition of existence. It did not come about by chance. There is no law of chance. Even in the throw of cards, or the haphazard trend, apparently, of events, the law of chance is never present. The cards may be favorable or unfavorable, and they may seem to be arranged by accident, but every position and arrangement follows a train of fixed occurrences, as any thinking mind can see. Nature seems to do things in all sorts of ways, but every move and step made by her could be traced by an omnipotent mind back to a sufficient cause, from which there could be no deviation from the ends attained. The universe was conceived and planned in such a way that every series of events was seen in advance in its long succession. So when the DEVIL created humanity, the intent was present from the beginning that its life should be forfeited. This design was born in the hell of that spirit that decreed it; and humanity bears all the evidences of such purpose and such character, hellish, hideous and fiendish.

Disease and death are the devil dangers of earthly existence. Only a lapse of care is the necessary incentive, and the fell reaper stands at hand with scythe and shovel.

In the heart of most men and women the devil nature slumbers, needing only the touch of an incentive to arouse it to the same wickedness that it has inherited from its parent stock. This is the story of man; or at least of that man who is bestial, drunken, syphilitic, profane, vile and filthy; and this accounting includes more than ninety percent of the human race. Such a mess of pottage was brewed in the bowels of the DEVIL.

EIGHTH CONVINCING BASIC TRUTH

In the Seven Ages we have seen the progress from the Brute period to the present era, ever growing shorter in the advance from the lowest towards the highest scale of life, and ever growing brighter as the onward march is maintained. We are fortunate to be born in this time; perhaps we might have been more fortunate had our birth been postponed. The picture we have drawn of humanity in the pages just preceding this, is a true one; and it is true that more than ninety percent of humanity are devil-born and hellbound, meaning that the bestial, drunken,

syphilitic, profane, vile and filthy creatures called humanity have no other place in the scheme of creation than to follow their ancestors to the same earth from which their useless bodies were drawn; and associated with them are the outlaws and criminally dishonest people in every rank of life.

For the present we will let them pass.

War has been the chief occupation of all life from the first dawn of creation. It may not always have been the meeting of battling hosts, for in most cases it has been individual warfare. But from the day when any life appeared that was able to move and attack, it did move and attack, and has never failed to maintain its character in this respect. All beasts war on each other, or are pursued and fought to the death. Few are left to perish of age and hunger, for that is even more cruel than to die fighting. From the first meeting of man with man, there has been war. Traditional history is that of wars. Biblical history is that of wars and conquests. All ancient history as taught in schools is merely the succession of wars. There has not been a century for more than four thousand years that did not hold its full toll of battles and wars; and what occurred prior to written history may easily be inferred from what is known. Every nation has risen to greatness, if at all, through the profession of fighting and killing. The greatest religion of today, and of nearly two thousand years, if numbers are to be the criterion, is that of Mohammedism; and its slogan is this: If you die fighting with sword in hand, you go at once to heaven.

Fifty years ago a great public man stated that our Civil War was the last; there would never be another war. Since then there have been a greater number of these disasters than ever before; and not long ago, all the great Christian nations of the world were plunged in the greatest struggle ever known. Today under the plea of disarmament, these same nations are making every preparation to renew this time-honored business. As long as humanity is devil-born there will be war; for this spirit is merely transferred from one sphere of the universe to another; in fact to our globe.

This statement, if read between the lines, will indicate the fact that in the duplex-creator régime, of which we have hinted, there is war in another sphere of action, which has been shifted to this globe. Milton must have been inspired when he wrote

this fact into verse. But he had for his authority the story told in the Old Testament. Wherever men have been inspired they have written of the same fact.

We are confronted now with one of two alternatives:

Either the devil-created earth and its life are doomed to be forever battling with each other, and being born only to be slain by the hand of death, and thus to pass on to oblivion with no chance for escape; or,

This battle spirit that compels man to forever make war as long as present conditions continue, is but the warfare of another sphere of the universe transferred to earth, here to be brought to a finish by the victory of the god of love and kindness; whom we shall refer to from now on as THE GREAT PSYCHIC. We use this term because our knowledge of this being has come only through psychic processes, and our proofs also have come in the same way.

The term PSYCHIC as we use it means that which is most lovely and most loving; its symbol is the metamorphosis of the butterfly, signifying immortality through transition, and whatever is beautiful, pure and kindly. These meanings were warranted by the ancient use of the term employed. In fact in that most learned and advanced age of ancient civilization when philosophy was at the zenith of its power, this word, PSYCHIC or that from which it came, was the most beautiful and impressive term of the language.

We are dealing only in truths.

And these truths are self-proved; known to be such to every intelligent mind. Nothing is left to speculation or theory.

It is true that there is on every hand evidence of the purpose to break through the crude and cruel conditions that abound in earthly existence, and to substitute another spirit for that of the devil. Changes are not accomplished either in the earth or in the universe in a century, or in an eon, when far distant periods are necessary to reach the results that to our idea seem slow and prolonged. The seeds of changes may be sowed a million years before they bear fruit. Nor is war between contending powers in the universe made in the manner in which humanity fights; although the same spirit is always urging on the struggle. For these reasons we see that the battle now being waged is of a different character from any before known.

When the brute age ruled all life on earth, there was never a voice or glance of tenderness or love, except the mother affection for its young which was intended to compel the parent to protect the offspring until such time as the latter became able to look after its own interests; whereupon the display of affection generally turned to hate or spurning. The question may well be asked when there came the first kind tone in the human voice, or the first genuine caress of love. We have said that the seed of a better spirit that is on the way to mankind, could have been sown a million years ago and have been lying in the ground awaiting the time when it might germinate; but that it had not germinated some centuries ago, is well known. That it was there is seen in many apparently trivial but really great facts.

The seed of a better spirit exists in that which appeals to the nobler tastes of humanity; such as

Honesty.

Unselfish Love.

Kindliness of heart.

Purity of Mind.

Purity of Life.

Inherent Beauty in any form.

Selecting any of these qualities at random, we may first look at Beauty that is inherent; although this may be rather a goal than a method of reaching a goal in human progress. Imitations of beauty are never sources of genuine pleasure. The beautiful face of the child or the woman, made so by the character behind it, is the heritage of the better spirit; the painted face of the street walker, or the so-called flapper, is the heritage of the devil nature. The landscape that lies before the gaze is the offering of the better spirit, but can never be appreciated by a man or woman of the devil-inheritance. The painting that seeks to reproduce the landscape in its inherent beauty, and that does so in fact, giving to people who cannot visit the fields and valleys, the mountains or the seas, the privilege of beholding what they cannot associate with, is the work of the better spirit so long as it remains true to its subject; but is quite the opposite when it reproduces ugliness, dead trees, raw lands, rotten buildings and falling structures, for these have no place in the ranks of beauty.

During the millions of years when the earth's matter was suspended in great volumes of gases that floated about this ball of fire, there was only smoke, and this was never beautiful. It means destruction, which of itself is only matter in a state of violent agitation. When these smoke gases were reduced to substantial matter, and only the water gases remained to hover over the world, and there came a hundred million years of incessant rains, the sight and experience must have been full of awe, and to a mind that loves awe, they furnished the most pleasurable inspiration. It must have been more exciting and entrancing to be aloof and to look in upon a hundred million years of flooding rains, than it was to Nero to witness the burning of Rome while he hunted for some appropriate tune on his fiddle. In those hundred million years the lightnings must have been unceasing, the thunders must have rolled in mighty masses of sound through the sky, and the whole display must have suited the dramatic desires of the devil-creator. It was grandeur, but not beauty. The eruption of the volcano today furnishes grandeur, but not beauty. The ripping of the earth's surface by the action of the earthquake is an act of grandeur, but not beauty. The barage of fire from an army of a million men, with its detonations echoing over the land far and wide for a hundred miles, is an act of grandeur, but the cries of the dying and the tortured can give pleasure only to the devil-made mind, just as the agony of the maidens who have been offered up in sacrifice to the devil-gods in all ages among savage peoples, or the slowly dying groans of victims that were left burning at the stake for hours in the camps of victors, afford pleasure to those who look upon such scenes.

" But they yield no beauty.

When Nature had progressed far enough to prepare this orb for the use of life, and it was ready for the advent of man, the smoke had cleared away from the skies, the clouds had been scattered to the far regions, and the sun shone on a beautiful earth. Here for the first time was there genuine beauty, and it came late in the development of the world; but even then there were no people far enough developed in soul to know that the earth was beautiful, for mind and heart were crude, cruel, beastly, brutal and incapable of drinking in the offerings of love; just as the liquor-soaked individual today has no knowledge or ap-

preciation for beauty that is inherent, or the libertine sees nothing beyond the painted face of his paramour.

It is not necessary to believe the Old Testament story in order to be assured that there was a universal flood over all the earth; the more we enter into genuine psychic experiences, the more convinced all mankind will become that the Bible story was founded in fact. That there was a universal flood is clearly proved by geology. Nor is it necessary to believe the Old Testament story in order to be assured that the rainbow was placed in the sky as a token of love, an offering of the better spirit. It alone combines grandeur with beauty; and not until the rains had subsided was it possible in a physical sense for the rainbow to appear. It came as soon as the skies were ready to reveal it. It carried, by what is even today a miracle of creation, the basic colors of all beauty; and these colors were soon after transferred to the rising sun-sky, and to the setting sun-sky, where they welcomed the waking of humanity in the morning, and bade them a tender farewell at the close of the day.

It is only in comparatively recent times that the conditions of Nature permitted the possibility of the rainbow taking its place amid the fading mists that the eye of man looked upon. Not before but following that event, came the colorings of the morning and evening skies. Not before but following the latter events, came the transfer of the rainbow colorings to the flowers that were scattered at the feet of man. None of these evidences of beauty existed in the brute or earlier ages. If they had so existed there was no life that could understand or appreciate them; for all existence was of the quality that is now found among the people who scoff at the beauty of sky, or bow, and of flowers. The proportion is very small indeed of human beings who are willing to look upon inherent beauty anywhere.

In the crust of the earth, knowing that man in searching for wealth in response to his greed would dig and delve, the better spirit planted the diamond with its brilliant lights, the ruby with its rich deep coloring, and each and every gem that we are now marketing for the money that can be thus won. Like the beads that the Indians accepted in exchange for great tracts of land, these gems dazzle the eye, even of the savage; but the spirit in which they were offered to humanity has not yet been fully appreciated except among a very limited number. Adornment for

purposes of satisfying vanity, and the study of the beauty that dwells in these gems are two different attitudes from two different sources of admiration. Still they have been planted in the crust of the earth as goodwill offerings of a better spirit that is seeking admission to the heart of man.

In the flower that gives forth a humble coloring lies the possibilities of still more beautiful effects; for culture is able to bring forth new inherent beauties in them; and if a kindly spirit did not make this development possible, no amount of care and study could bring such results. If a better power did not make evolution and advancement in every species possible, there could never be any improvement in them. The gift of advancement is bestowed on all life as a kindly offering from the better spirit; and this gift is everywhere present and waiting to be employed. It is growth and progress as against destruction. That which destroys life and makes death necessary is of the evil spirit; that which works in the opposite direction is of the better spirit.

There are everywhere growing indications of beauty in larger measure year by year in this rapidly moving age. Undoubtedly in the brute era all the smells that greeted the nose were stench even from the flowers, probably pungent and irritating. Now we have in their places fragrance of which the attar of roses holds a leading influence; and the beauties of all flowers under cultivation are undergoing improvement in shades of color and in their rich delicacy of odor.

In the animal world no better illustration of advancement can be had than among the highly intelligent species, of which the dog is the best example. From the fiendish wolf to the gentle friend, is a long leap. From the brute that lived only to destroy we have come to the companion that would give his life to save that of his master. Our friends among our human associates disappoint us in nine cases out of every ten when the crisis comes, when adversity walks with us toward disaster and ruin; but never the loyal and faithful dog. Even when we mistreat him, he responds with love and duty. This is the highest type of unselfish attachment; and has no equal, count for count, among the human species.

There are some children who are born with the devil-nature in full control; from earliest infancy until they reach the prisons for which they are inevitably destined, they are beyond hope.

But all other children, with some exceptions of ultra gentleness, respond to whatever lead they are given in the first years of life. If they are treated in such a way as to develop their devil heritage, they so grow up; if left to themselves they never fail to develop automatically their devil nature, and this is one of the saddest facts in all existence. The garden left to itself, the vine left to itself, the tree left to itself, runs to the evil character in its growth; so with all children that are not heirs to a fixed evil nature. We refer now to those that follow the lead given them.

When this lead is toward gentleness and kindness and all the good qualities of which they are capable, they respond fully and generally for a lifetime of gentleness and all the good traits. These are the flowers of beauty in them. These are the developing seed of a better promise. If parents of such children were to make it their life study to train them in the traits that mark the god-love nature, these children would become standard bearers of the new age that is dawning upon us. We have said that the seed of this better spirit exists in those qualities that ennoble humanity such as the following:

Honesty.

Unselfish Love.

Kindliness of Heart.

Purity of Mind.

Purity of Life.

Inherent Beauty in any form.

Here the parents are given the reins direct from the hands of the only creator whose standard it is safe to follow; and in these directions it is possible to mold the next generation. But the parents themselves should cultivate in their own lives the same qualities; for it is hard to be hypocritical and to imbue the child with the confidence that is needed for success. The qualities mentioned are born of the seed of the better spirit.

HONESTY is merely the direct line of any thought and action; all else is indirect, and therefore crooked. Honesty cannot be assumed, nor worn as a cloak; nor is that kind of integrity that is used because it is the best policy genuine honesty. It is a veneer. The rascal may be really honest until he has won confidence in his intended victim; then he will lay aside the cloak and appear in his real self. Honesty tells the truth, deals squarely in all matters with every human being, and lives in

the same light of truth that a perfect being would adopt; and there is no permissible variation from a straight line. Everything is either right, or wrong; and this must be the rule of conduct some day, if it is not so now. That we are tending in this direction will be shown in this book.

UNSELFISH LOVE is rare; and we must not confound mother love for the real quality. The mother, whether of the wolf or the lamb, of the fiend or the angel, is compelled by Nature to care for and cherish it until the time comes when it no longer has need of such helpfulness. Unselfish love is that which should exist among all members of the human family. But it is exceedingly rare even in this age of advancement into the better traits of life. We all seem to be for ourselves; for the greatest gain; for the greatest physical enjoyment of the things that hurt us morally and materially; for the utmost abandon in morals and decency; for looseness of character; for what is called personal liberty that moves only to ruin and disaster; for a disregard of all good influences, good government, and righteous citizenship; we live and die in utter and gross selfishness. The devil-nature that is inborn in the race was never more prominently seen than in the profiteering of the past years, during and after the war, when extortionate prices were accepted and wrung from all classes whether they could afford it or not. If you give any group of human beings the power to force you to pay enormous prices, no matter for what it may be, their grossly selfish nature will extract from you the last drop of blood, and take pleasure in so doing.

Love is nothing but gentleness and a kindly spirit. It may serve its possessor only and be selfish; or it may spread its wings and cover a large range of fellow associations and live as the symbol and embodiment of the loving god that sowed the seed of such a noble attribute in the earlier eons of the history of this globe. Without it there is nothing but the evil heritage that threatens our existence. Kindliness of heart is one of the phases of an unselfish love.

PURITY of MIND, and Purity of Life, are merely forms of mental and moral cleanliness. We recently stood amid a large number of workmen who were building a great structure of many stories for a banking institution; and in all the hundreds of men so employed, not one failed to speak only the language

of the lowest and most degrading profanity; not one was free from the meanest terms of indecency; not one omitted his quota of obscene talk; and what the mind is, the body and the home life are sure to be; and the children will grow to become. These men were all American born; all of American parentage; and all had been reared amid the best surroundings of modern civilization. More than one million men and young men, and some boys, are employed in the garages of this country; we have visited hundreds of such places and have had our representatives visit many thousands of them; and there is never any exception to the prevailing custom of lurid profanity and the lowest forms of filthy obscenity. In fact a man or woman cannot employ a chauffeur today from these places without being contaminated with the most abject characters in our history. The world is a hotbed of profanity, obscenity, tobacco-chewing and beastly habits, which the vilest dog in the canine species would be too proud to stoop to, no matter what the impelling cause. Nor is there the slightest hope of a cure.

It was rightly said that only the pure shall see the god of love. The words of the New Testament come ringing down the halls of time, and are as much inspired now as when they were spoken. Purity of mind and of heart is as rare today as are honesty and unselfish love.

PERMANENT DELIGHTS are the pleasures that abide; that, when the sources are no longer with us, still linger as means of happiness. No other delights are worth having. To the toper the alcoholic drink is a pleasure, but the effects soon pass off, and what remains is self-degradation. To the drug-fiend the poison is a pleasure, but the habit that is formed brings the very dregs of self-hatred. Probably in the world today, not including the nations of the far East, there are two hundred millions of people suffering from venereal diseases that are incurable; when they invited this disaster they gave themselves up to supposed pleasures, but they were not abiding; only the penalty remains.

Honesty brings permanent delights; the many ways of exercising this quality in the countless associations with our fellow beings, sets up a never ending train of events that are all pleasing. Even in greater degree the showing of an unselfish love in all departments of life where the opportunity and fitness of the

occasion permit, will bring lasting enjoyment. Kindliness of heart pays the largest returns of any moral investment. Purity of mind and life is probably the highest attainment that can be reached on earth, for the contrasts are more marked than in any other way. In addition to knowing that these attributes bring their own rewards, the use of them among other people arouses the greatest genius for executive ability, and the greatest power for self-improvement; without which man drifts back to the conditions of the brute age.

If only one human being were to give evidence of the adoption of this better spirit, it would prove the fact that there is a creator at work on the nobler side of existence. Amid the debris of utter degradation that is wellnigh universal today, and that was wholly so not many centuries ago, the ray of light from a single chink in the darkness, would be sufficient to prove that the seed has been sown. From a devil origin there could not be a single ray of hope; for the impossible cannot come from the impossible.

Sparse and scattered as they are, the evidences of a better spirit at work in humanity are so marked and so vital that they bespeak the creative cause. From an evil source will come only evil. The offspring is the proof of the parent's status. When goodness and kindness and purity begin to grow in the world as they are doing today, they speak in unmistakable terms of their parentage. They alone can bring beauty that is inherent, and joys that are permanent delights. Starting in human life the wellspring of a fountain of eternal happiness, they are sure to grow with such rapidity that it may not be long before the world will recognize the difference between the devil-spirit, and its opposite.

We are now at the threshold of the PSYCHIC AGE.

All the other ages have come and the last but one is passing; but every era has left its stamp and stain on all that have succeeded. The two hundred thousand victims of delirium tremens now dying in the United States, are vestiges of a period so far back in the history of the race as to be lost in darkness, but the demons that they behold in their ravings are the resurrections of the times when their ancestors passed through the actual scenes they now see pictured in their brains. Something cannot come from nothing; the dragons, snakes, reptiles of all kinds

and hideous monsters that pass in review before these victims' minds, are the devil-progeny of the devil creator. But these and other remnants of the brute age will pass, and be driven out of the earth. Of this fact there is not the slightest doubt.

In another part of this work we shall discuss the methods by which the vital changes of life will occur. That they will supplant the conditions that are now with us, is certain. Design and purpose are everywhere evident.

The difficulty that stands in the way of an immediate change, is found in the fact that the seeds of honesty, kindliness and purity, as well as of unselfish love have hardly germinated; they must bear fruit; instead of a few followers, these standards must have supporters in numbers sufficient to re-people the earth; and such numbers are not as yet present.

But the seeds of the better hope are germinating. In this world there are many forms of inherent beauty; there are men and women who are honest in the fullest sense; there are men and women who possess an unselfish love; there are men and women who possess kindliness of heart; there are men and women who are pure in mind and soul; few, too few in fact, but enough to prove to us that a better spirit, the universal enemy of the DEVIL, is setting in motion the battalions of war that shall drive out forever the creator of disaster, destruction and death; and in their places shall install eternal peace, eternal happiness, and immortality. The conflict is between the contending forces of death on the one hand and of life forever on the other hand.

SECOND DEPARTMENT
OF THE STUDY
OF THE
GREAT PSYCHIC

THE
PHENOMENA



SECOND DIVISION

PHENOMENA

WE HAVE LAID the foundation for the studies that are to follow. As this work proceeds from the lowest dregs of earthly life up to the sublimest heights of universal existence, we are justified in embracing the phenomena that are occurring in daily experiences, and in making use of them to learn something of their source, and more of the source of those influences that are at work to effect a change in life on this globe.

We are still in the Secret Chamber searching for the truth.

We have before us the results of more than one hundred thousand experiments and reports, the accuracy of which we have verified. They tell us a story that cannot mislead any mind. We started with no theory, and have made no effort to prove any belief to be either right or wrong. We have met with facts only, have used facts only, and all else has been laid aside for dreamers and schemers.

We make use of the word *phenomena* to refer to occurrences that seem to be difficult of explanation, or out of the common run of daily things.

Our first phenomenon is that of the presence of the DOUBLE-ETHER.

The air that surrounds the earth is made up of matter in the form of gases, composed of chemical molecules. Being reducible to elemental conditions, it is regarded as nothing but rarified matter. Outside of its physical value in sustaining life and caring for the sustenance of the earth and its liquid nourish-

ment, to use a doctor's phraseology, it serves by its waves of molecular masses to carry sounds, and thus to feed the sense of hearing. The waves of sound of the air are set in motion by any physical cause, or by electrical activity as in the case of the telephone. There is no doubt that the latter action begins in electrical currents which are interrupted to correspond with the sound waves of the atmosphere, and thus pass on the current-interruptions to the air itself; beginning in common sound waves and ending in the same kind of waves. These produce the interruptions in the flow of electricity, and are in turn reproduced by them.

Instead of one ETHER, there are two known kinds:

1. The MATERIAL ETHER.
2. The UNIVERSAL ETHER.

Some of the university teachers of physical-ether claim that there is still a third, known as the INNER-ETHER, or a division of the second kind. We do not find sufficient proof of this fact to teach it.

The MATERIAL ETHER conveys electrical currents and all associated waves, as of the interrupted telephone communications, the wireless telegraphy, and the now common radio waves.

This MATERIAL ETHER has no respect for solids; it passes through them with the same ease that a ghost disregards a solid oak door, and walks into a room unheralded or unattended by assistants. The explanation is given in almost any school book that deals with the subject of the ether or radio waves. It is taught that every molecule is composed of atoms; that every atom is a sun-system having a central orb and attendant planets and satellites which are as far apart relatively as our own solar family; and with these wide openings it is not only impossible for ether, which is finer than these celestial bodies, to be checked in its progress, but that of necessity it must flow through them just as our star dust passes through our skies.

The most compact metal is thus constructed.

It is no wonder that the ETHER penetrates all objects and pays no attention to their presence; just as light has no trouble in passing through glass, which is composed of molecules with widely open spaces between.

More than thirty years ago we published a work dealing with this ether, and we made the assertion that if the time ever

came when its contents could be revealed, we would find that they consisted of messages of every conceivable kind. As air waves had been studied and known to carry messages from the speaking voice, so ether waves must be always carrying messages of every kind within certain limits. The telephone had then been in use for a number of years, and its inventor explained the process whereby the material waves of air set in motion by one voice were shifted to ether waves by the interruption of electrical currents, which in turn were shifted back to air waves and so received by the person listening.

Sound waves are exceedingly slow, in dry air at the freezing point, they move at the rate of 1,087 feet per second; in water, 4,708 feet a second; and much faster through glass or metal. Rapidity of vibrations determine the ability to convert these waves into audible tones; if these vibrations are less than 16 to 20 per second, they cannot be heard; if more than 12,000 or even less, to more than 41,000 waves to the second, depending on the hearing powers of a person, they become silence. These are all molecular activities of the gases that compose the atmosphere.

Light is interpreted by the atmosphere, otherwise we would see nothing but a black sky in midday with no clouds overhead. But light requires the material ether to convey it, and passes in waves that move at the rate of 186,300 miles per second of time. Yet on reaching our air it must be converted into a form that will appear as light to the brain. The atmosphere, therefore, plays an important part in this action. And it also plays the same part in the use of the telephone. Still more it plays the same part in the use of the now much sought radio.

Electricity, light and radio-energy all travel through the undulations of the MATERIAL ETHER; all are, therefore, correlated. Radio-energy must first be set in motion by air-waves; these are instantly transmitted to ether waves; and these again return to air-waves; the exact process of the telephone in a different way of using it. Electricity while traveling by ether waves must be interpreted by matter, or it has no power that is known. Radio-energy must first be invited to act by air waves, after which it carries these waves into ether waves, and these again become air waves. Some voice speaks or sings, or some instrument plays, and electricity is employed to take up

the air waves thus set in motion and broadcast them in the form of ether waves through the medium of nothing but ether. In the telephone this transmission is effected by currents sent over wires; but in the wireless method and in the radio method, the ether alone acts as the medium of carrying the waves.

The man who speaks sends his message out upon the ether; nothing happens to it as far as being received by some other person for the reason that it has gone out into space by itself; has not been caught up by some instrument which will convert it into audible tones; but it has gone out nevertheless. The broadcasting apparatus serves to create intense energy in the waves so that they may be converted into air waves again. This fact must not be overlooked. No human voice probably could arouse the ether waves to sufficient power to transfer those waves to other air undulations, for the reason that it requires a certain degree of force to produce three sets of waves. This fact is of such importance in our study that it must be kept in mind.

In the telephone there are three sets of waves in tandem, or one after the other; and exactly the same is true of radio messages that are broadcast by instruments and caught by instruments. These follow in line. The first set of waves are of the air, molecular. The middle set of waves are of the material ether, electric. The third set of waves are of the air, molecular. The speaking or singing voice, or the musical instrument, vibrates the air waves; the broadcasting apparatus receives these waves in the form of interrupted electric currents exactly as the telephone acts; and these interrupted currents set in motion the precise kind of air waves that were given it, and they pass on to the brain of the listener, where they are interpreted by the nerves of sound and become the original things that were spoken, sung or played when broadcast at the beginning.

The point we make is that it requires an intense electric current to convert air waves to its instruments, and from them back to other air waves, which will account for the fact that no person has as yet been able to speak, or sing, or play music, with sufficient energy to send such matters out to the minds of other persons so that they could be received and understood.

But nevertheless it has been proved by the best scientific authority and verified by experiment that such messages have

actually gone forth and have been actually heard by those for whom they were intended. The instances are rare. The reason why the messages do not receive recognition is because they do not secure attention in the brain of the person who might get them and understand them. The trouble is that some part of the process of passing from mind to mind is defective.

An expert scientist who is making perhaps the most complete study of radio activity, asserts that "every time a person speaks, a message goes forth into the air waves and is taken up by the ether waves and goes on out into space like the waves of the sea that move onward and blend in the great ocean. Like the undulations of a pebble dropped in mid-ocean, these waves live for a long time. From the beginning of life, all spoken words, all tones of the voice, all song and weeping have drifted out through the ether and gone on and on to some destination, we know not where."

A person sitting in a room does not realize that the air is full of messages coming from near and far. He tunes in his radio and hears them. He shuts off the flow, and again all is silent. Once more he tunes in and from a distance of a thousand miles, perhaps two thousand, and possibly much farther, will come the song of some beautiful voice, or the music of a band of many instruments. He shuts these off, and all is silence. He again tunes in, and the beautiful voice still sings and charms him. The invention of the radio is of recent years; but centuries before it was known, there were beautiful voices in the room where some one sat in silence. All along the ages there have been messages coming to humanity in one form or another, and they have never aroused the silences.

The air about you is filled with the spoken words of millions of people. It is like standing at a distance from a vast field where a hundred thousand people are assembled, all talking, and you hear nothing; but one of them directs a wire to the place where you stand, and his message comes to you. In the use of the radio the person receiving the message selects a range of wave length to suit the place from which he desires communication; and all else is closed off. He may choose to evade all other flow of communication in favor of that which he seeks.

The faces and forms of people have been transmitted both

by telephone and by radio; both processes being the same as far as Nature is concerned. It was the invention of the telephone that made the wireless invention possible; and it was the invention of the latter that made the radio possible. All deal with three sets of lineal wave lengths; the first, in the air; the second, electrical, in the ether; and the third, in the air again. Faces and forms, and similar photographic communications may soon be perfected. Whether so or not, the fact remains that for many centuries people have been in their homes, sitting perhaps in silence, alone or with companions, and all about them have been faces and forms, some of loved ones sojourning at a far distance, some of others not many miles away, and some of persons and things not welcome at any time. Foes have thus been photographed in the silent air. These faces have rarely been seen, for the reason that there has not been developed a method whereby they could be recognized.

The important fact is that the air about you is filled with voices and with faces; you hear the former when your radio is set at work; and you are to see the latter when the invention is perfected. There is no such thing as utter loneliness in life. The hermit may hide himself in the deep woods, but if he knew how to extract from the air the messages and the songs and the melodies that crowd the atmosphere of the little hut in which he dwells, he would find his hiding to be in vain.

Before this book is closed, you will learn that the hearing and the seeing of these visitations of sound and form may be attained by the same kind of selective process that you employ in the use of your radio. Over your head, as you read these lines, are passing trains of music, of spoken messages, of songs, and of photographed forms and faces. On either side of you, as you peruse these words, such trains of sound and sight are moving in an endless flow. Like ghosts they enter at the closed doors, or come through solid walls, or drop down through the roof. We have seen a radio instrument placed against a heavy stone wall in the corner of a closed room with no outward connection whatever, and do its work without faltering. On the undulations of the material ether, the communications passed through the heavy walls with the same ease that a breath of air would enter at a widely open door. Such is the mystery of the material ether.

If sounds and faces and forms can be thus transmitted into the presence of a person, how much more of invention is necessary to produce the ghosts that have been given credence in the past? And may it not be shown in the near future that all ghostly visitations, such of them as have been genuine, are to be explained by the aid of a new knowledge of the ether waves? Out of hundreds of thousands of instances reported of the hearing of voices, and the seeing of the faces of distant friends and relatives, less than one percent have been actually proved genuine beyond all doubt; but this one percent stand as vital and indisputable evidences of the transmission of sound and sight by the ether waves. It is our duty in this book to make their status clearly understood, and to analyze their value.

THE UNIVERSAL ETHER.

WE HAVE STATED that there are TWO ETHERS. The first is that known as MATERIAL, because it begins with matter, as in the air waves, and ends with the air as when these waves reach a person; or else like the light of the sun it begins with an electric force and must be interpreted by the air. We know that the space between the sun and our earth is filled with dense blackness, for the reason that the light waves do not become light until they agitate the molecular composition of the atmosphere.

The material ether serves as the medium of electricity and light; and therefore of the wireless communications and of the radio activities.

From a large number of experiments, covering nearly fifty years, and including many thousands of tests in almost every country of importance on the globe, it has been learned beyond doubt that thought-waves will not travel in the same ether that carries the radio, or electricity or light. These all employ what we call the material ether because of its association with matter.

In extending the experiments and tests we have found that there is another medium for the transmission of thought, which we term the universal ether. It has been called the inner ether, as it dwells within the material ether. It is finer than the

material ether, and its only undulations are thought-waves. It has been proved that thought cannot and does not make use of the material ether. The latter serves only to convey undulations of light or of an electric nature.

It is a law of the universe that every kind of force must be given a medium on which or through which to act. The following are the forces that exist; some common to the air, some common to the material ether and some common to the inner ether, which we have referred to as universal:

1. Sound; using only air waves.

2. Light; using material ether waves.

3. Electric; using material ether waves, and including the flow of this current under all circumstances, not excepting the telephone and the radio transmissions.

4. Gravity; using only the inner ether.

5. Thought; using only the inner ether.

THOUGHT is the agent of MIND.

The latter is the creator and the engineer; the originator and the controlling power that directs thought. There can be no thought until there is MIND.

All things that exist in the universe, whether on this globe or in the general sweep of orbs that float through space, are parts of a complete whole.

This earth is part of the solar system, and came from it at one time.

The solar system is part of the sun systems of the sky, and came from them at one time.

The sun systems are part of the entire universe, and came from it at one time.

Life on earth is part of the earth and came from it.

Man's body is composed of the elements that are found in the soil, and was formed of them.

The spirit of man is part of the spirit-fund that exists in the universe.

The mind of man is part of the MIND-FUND that exists in the universe and has no other origin.

The ability to think is merely converting the mind-force into waves of the inner ether, known as the universal ether.

A wave of sound may travel as rapidly as a mile a second.

A wave of electricity may girdle the earth in less than two

minutes; and the claim is made that it may do so in less than two seconds.

A wave of light may travel a million miles in less than six seconds.

A wave of THOUGHT may pass from this earth to the most distant star in one second; the speed being so excessive as to pass all comprehension.

MIND is the only creative power in the universe, or in the earth, or in the life of man. It is the only power that is able to construct matter out of nothing. It is also endowed with the power to reduce all matter to nothing but force; and out of force without matter, it is able to construct matter.

The ultimate ANALYSIS of matter is as follows:

1. The reduction to molecules, which fix the chemical element.
2. The reduction of a molecule to atoms.
3. The reduction of an atom to a sun system in which many orbs circle about a central sun, with vast spaces between them, speaking relatively.
4. The reduction of this system to energies, in which there are no orbs, no sun, and movements; meaning in which all matter is lacking, and in which only a force lies latent.

In other of our works it has been proved that the eternal existence of matter from a beginning was impossible; although eternity in the future is easily possible. That which already exists can remain forever. But that which has always existed must at one time have had nothing but a force as its primal state. We have shown by very clear evidence that the order of creation and creative construction was as follows:

1. Only a force existed in the universe; all was void exactly as the Bible states. This force was MIND. Its agency was THOUGHT. For countless eons, so long in time, and so far back that no human brain can venture even to conceive it, MIND lay in latent slumber across the sky, as wide as the spaces permitted, as broad as the confines of emptiness, as deep as the foundations of the lowest abyss of the heavens, and as high as the topmost star of the zenith. This was the bed in which slept MIND. This is the origin of the quality of omnipresence. This is the medium of omniscience. This is the fertile field of omnipotence.

2. Force without anything else existed. The whole heavens

were a VOID. Force always existed. It had no parent cause. It had no progenitor. It had no primal background. Before it was force, the same without beginning. It has been claimed that something cannot come from nothing, and this is true only of matter, for it is impossible to make matter without at least a primal cause. Force could create matter, but it could not create itself; therefore it always existed. Everything must have a cause, and the creator has been called the great first cause. But as force was the creator, it was at the same time the first great cause.

3. With force established in the heavens, and endowed with omnipotence, omniscience and omnipresence, everything else was possible. Without such energy to begin with, nothing was possible. THOUGHT has always been the tool of MIND, and MIND has always been the only creative force that ever existed. Therefore mind and force were one and the same. When the time came that this power awoke from its eternal sleep, it began its construction work, the first phase of which was the creation of energies, in which there were no orbs, no sun, no movements, but in which these were latent.

4. The next phase was the creation of groups of orbs that circled about a central sun, with vast spaces between them, speaking relatively.

5. This collection became the primal atom, the first form of matter, and in itself so closely allied to nothing but mere force or thought as to be easily dissolved back to a non-matter state.

6. The next phase was the grouping of atoms into molecules, which became actual matter, and also entered into the building up of chemical elements.

7. The final step was the construction of groups of molecules in such different shapes and with such different qualities as to present the various minerals, metals and substances that we find in the composition of the earth, and supposedly in all the orbs of the sky.

8. In order to confirm the fact of the creation of actual substance and actual forms of matter, the law of GRAVITY was established; so that iron and gold and the metals had weight, were heavy and ponderous, and possessed seeming reality. Gravity was made in all variations and served for other purposes of the most vital importance .

9. As gravity could not perform its function through absolute emptiness of space, it was given a medium, which is recognized as the universal ether. As thought could not move through empty space, it was given the use of the same medium, the universal ether. Thus gravity is the most common and most useful production of thought and is the constant evidence of that power having a fixed valuation.

10. In proof of the fact that gravity is one of the workings of the energy of thought, and is associated with it, we have seen more than once the influence of thought over gravity. This phenomenon is rare, and could not be produced successfully in a hundred thousand trials unless the real nature of thought were known and its operation fully understood. For every genuine claimant of the power to cause the suspension of gravity, there may be a thousand false pretenders. But now and then we have found men and women who are endowed with this so-called gift. It has been our duty, not in person, but through representatives, to ascertain if such a power is actually possible and we have found a goodly number of such evidences. What they are and how they proceed, we shall fully explain. As far as we have come into actual knowledge, we need only say that for more than forty years there has rested in the attic of our ancestral home a very heavy mahogany table, of unusual weight and size, and of ancient construction, which we know positively was relieved of its weight, and freed from its gravity, by the touch of the little finger of the hand of the operator, in full daylight, and without opportunity for error in the observation of it. The plastered wall where it struck remained un-repaired for a generation; and one of the great mahogany legs of the table remained unmended always afterwards. This is but one of a number of similar adventures.

There are many ways of proving that thought and gravity are related, and that is all that really has importance in this work.

There also are many ways of proving that thought and gravity employ the same waves of transmission, which is the medium of the universal ether; and do not employ the material ether.

While wireless and radio communication penetrate at will all solids and all substances, thought is still more active, and moves much faster.

Thought is the expression of mind in matter; and matter is

mind. When you dissolve matter, if you could do so, the result must always be mind which is only energy or force. Inert matter, as the stone, the metal, the soil, possesses mind, but lacks thought. When plant life begins, thought begins in the substance that possesses mind. No solid is inert forever; it requires only the loosening of its molecules in order to begin the action of thought, which is always ready to act. When plant life is transferred to animal life, as in the lower forms, thought takes a larger share in the activities. This share is still increased when man rises from the creative impulses, and is given what is supposed to be an immortal soul, which is only a more vital share of the mind-fund.

The vessels that sail the seas are given the medium of water for their movements. The words that convey thought to others are given the medium of the atmosphere for their movements. The printed sentences that convey ideas to the brain, are given the medium of the material ether for their activities. In the spoken words and in the written words, there may be thought, or there may be only sound, as in idle expressions which do not attract mental attention. Where thought accompanies them, a wholly different ether is employed and this we will, for the purposes of this study, call the THOUGHT-ETHER, which is the same as the universal ether, or inner ether. It is the medium of the mind wherever that force exists.

MIND, as has been stated, is a universal, creative force. It is the only power that is omniscient, that is omnipotent, that is omnipresent. It is that force which for countless eons lay slumbering from the far past which is known as the eternity of beginning, having no progenitor, no preceding cause, no origin, and possessing the power to begin itself. This is the first quality of omnipotence. Space we know is unlimited, and must be so of necessity. Space existed as a VOID, as stated in the Old Testament, when all was an empty void. In this space there came that display of universal power which gave birth to the energy we refer to as MIND. Here all things began. In its omnipotence, it was able to convert force into atoms, and atoms into molecules, and molecules into elements, and to endow these with gravity in order to set up the seeming condition of substance; and matter came into the universe. Transportation of these great and ponderous masses through the billions of

miles of space was not possible. Here comes evidence of the creative power of thought acting as the agent of MIND.

Our solar system is many billions of miles distant from the nearest star or sun-system. We can conceive of our own group of orbs having been part of a gaseous group, with our sun as the remaining center after the planets had been thrown off by centrifugal force; for this entire family occupies only a space in the sky of a few hundred millions of miles in width and depth. But to span a portion of the great space between us and the nearest other family, where the distance is too vast to be even conceived would mean some method of transportation that must differ from that of centrifugal force. There is no possible way in which our solar group could have been separated from any other group in the sky. The only solution is that, employing the thought-ether, the great creative MIND brought into being what is our earth and what are the orbs in our family-group in this section of the universe. If you will think this over, you will see that no other course could have been adopted.

This brings us to the fact that Thought is life; and MIND is power.

There is no other possible solution. To seek in another direction for an explanation of the presence of this ponderous globe in this section of the sky would involve the discovery of some means of transportation. Universal presence of a creative power is not possible except in the waves of thought, and these must, like all other forces, be given a medium in which to act. Universal knowledge of all the details of matter and life in all the multitudinous places in the sky, can occur only by some process such as that of thought; and it does not matter by what name it is known so that we recognize the fact. Teachers may differ in the terms they employ while describing the same things. Universal power can exist only by the presence of MIND in all matter and in all life. Again there may be some other name for this power, but the fact is the same and the process the same. It may be called the supreme being; but the time has passed when that being is given the attribute of possessing individual form like that of man. The Bible states with accuracy that man was made in the image of the creator; meaning in the original language, the character of the creator;

and as we have shown and shall still further show that this character was that of the DEVIL, we find the Bible statement true that man was made a devil. By coming into the possession of facts in a more scientific and more accurate manner than through the channels of mere belief, we will find that the Bible was the inspired word of the creative mind; and the many assertions that today are cast out as non-believable will be seen in the garb of exact truth, with the exception that we, in our terms and in the words of our language, do not know what the old traditionists were trying to say when they had only sounds for words, no vowels, and a very short vocabulary.

Not only in this book, but in others we have issued, will be found proofs that MIND was the creator, and thought the agency.

Coming to funds, we find that all matter has a general fund, as we have said a few pages back, that thought is drawn from a general fund, and that MIND is of necessity a general fund, or it could not be omnipresent. When all the facts of this lesson have been understood, then will the student come into a firm and unchanging knowledge of what he is, what is about him, what life is, and what his powers are or may become.

The MIND that is omnipotent must possess powers that are inconceivably mighty. The fiery intensity and explosive character of the sun gases are no more violent than the pent-up thought in the tiny atom, which is given such tremendous energy that it would be able to tear itself through the hardest metal unimpeded. Scientists glory in telling the world that any atom, even one too small to be seen by the strongest magnifying glass, possesses explosive power sufficient to blow the greatest warship out of the water. This is not our assertion, but is abundantly believed by investigators. It is enough that there is power exceeding all appreciation in the smallest unit of matter.

Through all these exhibitions of omnipotence, omniscience and omnipresence, there stands forth the great fact that MIND is the one directing force, and that in our small and very insignificant brains is our portion of that mighty fund that still is given the same name in our egotism. We have become accustomed to regard our thinking gifts as our mind, and so we will let it remain as the descriptive term. Let us continue

to remember that human life possesses part of this fund called mind; that brute life holds a lesser share made crude by its lack of development of the agent of this fund, which is thought; that plant life has a still smaller share, and that inert matter lacks it wholly; while thought remains, for it exists in every atom and every molecule.

Thus we soon shall see in what way,

MIND RULES MATTER,

And by what methods mind can be made to so rule matter that the substantial part of all life about us shall be held under the sway of our thought processes. The fact that gravity and thought are parts of each other, and that there have been well proved instances that thought is able to suspend the operation of gravity, merely shows the interwoven character of these energies.



THIRD DIVISION

THOUGHT TRANSFERENCE

HAVING PRESENTED in the preceding lessons the gigantic facts that lead back to a humbler consideration of these laws and principles, we come now to a phenomenon that has been clouded in mystery and that for many years and even for centuries has been the tool of charlatans and pretenders. If it were not true that there is such a power as telepathy, or the passing of thought waves from one brain to another by channels other than the senses, we should not be writing these lines. Once the idea of telepathy was ridiculed by the conservative minds, but today it is recognized by the best thinkers and investigators and is even explained in some of the leading universities of the world.

The term telepathy includes the transmission not only of words, the passing of thoughts and various forms of intelligence, but also the flow of influences, and the flow of feeling, all without employing any of the natural senses. Under certain conditions, it is possible for the following senses to be involved in receiving such movements, but not in setting them in motion:

1. SOUND:—The sense of sound is that action by which the brain hears familiar voices, or notes of song, or melodies, or other activities, including physical actions as of knocking, rapping, steps, rustling of clothing, cries, moans, swinging of tree branches, ringing of bells, and a great variety of appeals to the ear. These are received by the latter organ, although they originate in an entirely different manner. That such sounds

and noises have been transmitted by what is called telepathy is amply proved. Taking advantage of the genuineness in isolated and exceedingly rare cases, a small army of pretenders have been before the public with their imitations and fraudulent practices. If they had nothing genuine as the basis of their operations, they would not be in the business. Great bodies and societies of scientific men and women have spent large fortunes and many years in their research for the purpose of determining, first, if telepathy is a real function of the brain; and, second, if there are honest and genuine people engaged in exploiting it. They have easily found the first to be true and have so reported in many instances. But the latter proposition has met with so many exceptions to the rule of honesty that it is now taken for granted that not more than three in every hundred are reliable.

Under the sense of sound it has been shown that familiar voices have been heard, but they have always been the voices of the living. When the claim is made that the voice of a person who has died has been heard in the old familiar tones, the evidence has pointed to a dream condition or to a reverie, which we discuss later; assuming the claim to have been honestly advanced. Songs of olden days have floated in upon the hearing of a person, and these are generally proved to have been awakened memories returning to one who is in a dream or reverie. The law of telepathy seems to be that the sound that is transmitted must be moving from its source at the time it is heard.

Many nervous persons hear many things that are conjured up in the heated brain, which is in a partial fever, just as a man in a delirium hears and sees things that are born of an overwrought brain. Great care must be taken to secure actual facts on the one hand, and to discard the progeny of delirium, dreams or reveries, on the other hand. The task is not easy. There is nothing so difficult in all science as this work; but we can know if a person is wide awake, and this knowledge will eliminate the supposition of a dream or reverie. Then we must know if the nerves are calm and normal. Having these preliminary conditions for the basis of our investigation, we can proceed with accuracy to obtain convincing results.

2. SIGHT:—The sense of sight is that action of the re-

ceiving brain by which faces, forms, words, shapes and things are recognized. The reports of investigations from reliable sources show that for every instance in which the sense of sight is made telepathic, there are fully one hundred instances in which the sense of sound possesses this quality. The uncertainties are even greater in number, for the eyes are very tricky at times especially if a person is nervous or excited.

3. TOUCH:—The sense of touch is that action whereby some physical feeling of contact is telegraphed by the nerves to the brain, and there made to seem real. We have thousands of claims that this form of telepathy exists and is common; but such phenomenon is more readily disposed of by investigation than any other of the incidents, because the skin of the body is charged with live nerves, and a very sensitive person under mental strain is made to believe almost anything in this regard. The wrinkling of a coat sleeve, or the sleeve of an undergarment, has led more than one person to assert in the most positive manner that a ghostly hand has touched the arm and that some awful catastrophe is about to happen. A rather stiff sleeve may have a projecting part of a wrinkle, which moves inward, and just touches the arm. This may occur in the deep solitude of the night, in a house that is deserted by all except this one individual who is undergoing this visitation; the outer rooms are dark; the wind moans sadly in the trees and cries in agony around the corners of the building, singing fiendishly at times, and suffering acutely in the shrill tones that follow, while the branches of the trees rattle and laugh in raucous glee with the shifting of the force of the air. At such a time when the stillness within is disturbed by the noises without, the half-scared person construes all these occurrences to some unwelcome ghosts that float about the house; and then comes the pressure from the clothing against the flesh, which at once becomes rigid and cold from abject fright. It is an unfavorable time for the clothing to be pressing against the arm, simulating the touch of a hand from the grave. A small amount of imagination builds a credence in this event as an omen of coming trouble.

In the course of more than fifty thousand investigations of the genuineness of touch being conveyed by telepathy, covering claims made in the fullest sincerity by honest people in most instances, not one case has been of such a character as to invite

full belief. Not one bears the stamp of actuality. Nerves are more readily involved in the sense of touch than in any other sense, and mislead the earnest individual with greater ease. We will not go so far as to say that telepathy by touch has never occurred; but we have no positive proof of it. On the other hand, we know that telepathy by hearing has often occurred; as is also true of telepathy by sight; meaning that the receiving mind hears and sees things that actually have existence elsewhere than in the presence of the person so receiving them. Voices, songs, music and sounds of every character have been heard in the silences of the mind; while faces, forms, and happenings have been witnessed by the brain. This use of the senses is not the highest form of practical thought transference; it employs the final act of sense interpretation in the brain, and this final act is aroused by the passing in of the influences that emanate from the impelling sources. True telepathy does not awaken the sense of sound, sight or other organ. It overleaps them all, and is a direct communication of mind with mind.

4. SMELL:—Here is another sense that has been employed in telepathy. Its use has been limited and has generally been confined to exciting feelings of pleasure as where the odor of beautiful flowers has been brought to a person. The proved cases are quite limited, and these may be explained as due to an intense imagination.

5. TASTE:—We know of no certain evidences that this sense has been made use of in this way. There are claims that have seemed worth investigating, but that have not been sustained.

TRUE THOUGHT TRANSFERENCE.

The genuine action of this power is not through any of the senses but by ignoring them all and depending on the direct transmission of ideas and feelings, with no reference to the usual means of conveying ideas and feelings. No face is seen, no voice is heard in the brain. Thought itself passes from mind to mind. It is true that the ultimate grasp of an idea is in the form of language. But thought never required language. There must have been a time in the earliest history of humanity when speech was either meager or wholly lacking. Ideas are never more numerous than the development of the

brain in the knowledge of them. The savage had his weapon, his dog, his few implements, his few human associates, and a limited number of things that he used for the purposes of life. Perhaps he had a vocabulary of less than one hundred words. No idea that might have been in the mind of another could have been interpreted in his own brain unless he had become familiar with that idea and its meanings.

Impressions that are not resolvable in words have always existed, and are much more readily transmitted in telepathic communications than actual word meanings. An impression may be the portrayal of some emotion, of which there are about one hundred in use in human existence. Fear is the most common that is sent from one person to another. It is not exactly what may be called thought, but has its origin in thought, and relates to some transaction by which it is caused. When an animal meets an animal that it has never seen before, the first emotion is that of fear, if not of curiosity. Words are not needed to give expression to this feeling. The desire to escape danger or death is quickly acquired, and the course to be pursued is determined by the means at hand to act either on the offensive or the defensive.

All human emotions now are interpreted by words and names; but this is not material. A man may come face to face with a lion on the edge of the jungle; the beast never flinches in his gaze into the eyes of the man; he is seeking to learn whether or not the intruder is afraid of him; and he can very accurately determine this fact by what he reads in the eyes of the person facing him, while the latter will not be as successful. An expert gambler, notably a poker player, is endowed with a very keen power of reading in the face of his opponent the condition of his hand in cards. Some interesting tests have been made of this gift, for it is really telepathic. In order to provide the basis of a satisfactory test it is necessary to have a player of years of experience in gambling and especially in the game of poker, which is essentially one of bluff. If such a player could know what cards are held by his opponent, he could win nearly every game, for it depends less on the value of the cards than on the uses made of the power to deceive the other player. The claim has been made that the gambler reads in the eyes of the opponent the condition of his hand;

but this is not always true. We know of a player who never looked into the face of the other party, but who could read his mind by the movements made by his hand and body. To maintain unmoved features is one of the ambitions of the semi-skilled poker player; the thorough expert pays no attention either to controlling his own face or to studying that of his opponent. We have knowledge of hundreds of instances where thought transference alone helped the successful contestant; and it was not transferable in words; only in the feeling of certainty one way or the other.

Last year more than one million couples were engaged to be married. Of this number, it may be asserted that nine hundred thousand were mated in what is called mutual love. Mutual love, if the term is a proper one, is a condition in which the man loves the woman who loves him. It is said that love goes where it is sent; that no man can love to order, and no woman can love to order. Let us name every one of the nine hundred thousand men A, and every one of the nine hundred thousand woman B. Each A had his particular B, and each B had her particular A. When A and B fall in love with each other they obey an impulse that arises involuntarily in the breast of each. Love goes where it is sent; it cannot be summoned to order. A might fall in love with B, but how could he be sure that B would fall in love with him? Yet it is the wonderful fact that every A found response in the breast of almost every B. Exceptions were not numerous, but there were some, as where a young foreigner fell in love with the daughter of a millionaire, and killed her because she did not respond.

A group of observers of this phenomena of response took notice of a large number of cases, and came to the conclusion that of every one hundred men who fell in love with the same number of women, ninety-two found that the women fell in love with the same men who loved them. This means more than nine out of every ten lovers are fortunate enough to be loved in return by the women they have given their hearts to in this emotion. If this were not so, marriages would be difficult to achieve. Why should not Mr. A, who falls in love with Miss B, learn to his sorrow that Miss B loves Mr. C, and that Mr. C loves Miss D, and so on indefinitely, thus upsetting all marriage arrangements? Such a condition, in other matters in

life, actually arises; but not in mating. Human mating is that of supposed love, and this emotion is generally present when the first step of the agreement is taken; as when Mr. A asks Miss B if she loves him, and she replies in the affirmative. In the lower forms of life, other causes bring about mating. The female bird listens to the songs of her suitors, and looks upon their plumage, and when she finds one who sings better than his rivals and has better plumage, to him she hies on swift wing, and all is over. The defeated birds go after the next candidate, until finally all are matched, but the best get the best, and the worst get the worst.

In human courtship, there is rarely any mating according to the physical value of the pair. It is done by the transmission of the feeling or emotion known as love. Nature has her way of conveying the information, and of making known the state of feelings between the man and the woman. We recall an organization of college men and of college women in which there were about an equal number of each sex. They were not graduates of the same college, but living in a large city, were drawn together by lecture courses and educational interests. The men had all become successful; were all unmarried; and were all of fine character. The women were equally fine in every way. In the course of time one of the men proposed to one of the women; in a body of scores of women, this man selected the woman who loved him in return. He might have missed fire a dozen times, but hit the mark at the first shot. Not long after, another man proposed to another woman with similar success. It is related that the entire number were eventually paired without encountering a single refusal. The explanation is that each pair came to understand their mutual feelings by the law of telepathy.

If such a law were not in force, marriage would be a series of mismated left-overs, the pairs being formed after it was found that those who loved were not loved in return by the ones they had fallen in love with. Try this kind of mating in other walks in life and note the shortage of successful unions.

We were present in a room full of people when a man entered who at once sought to make himself agreeable. A woman sitting near, said that she did not know the man but that she took an immediate dislike to him. Another woman who

was also a stranger to him, afterwards said that she liked him from the time he entered the room. The one who had taken a dislike to him found that she was justified in her mental attitude; while the woman who liked him from the start became well acquainted with him, and afterwards married him. In both instances there was telepathy at work. The instances are numerous of such experiences, especially where one person dislikes another person at the first meeting between them.

In social life and more particularly in the business world and among professional people, thought transference is constantly in use, and always without effort, unless a person has studied the subject and sought to apply certain principles which we are to state in a later page.

Our attention was called many years ago to the elder Morgan, the great financier, who in every interview with business people caught in the first few seconds of their conversation exactly what was in the mind of the visitor and so reached instantly the purpose of the interview and saved much time by this knowledge. He claimed that the gift of knowing what was wanted by the many callers at his office made possible the doing of the vast amount of business that he handled every day. Without this gift it would generally require some minutes for the visitor to make known his wants. There is no branch of life where it is not helpful to surmise in part, at least what each person is seeking with whom one comes in contact. The professional man is never great or highly successful if he lacks this power of discernment. He may not know that he possesses it; he rarely gives it the right name of Thought Transference; for that is what it is. But names have less value than facts and laws.

Like personal magnetism, this gift may have been in use without the knowledge of the possessor; and may have had more to do with his success than any other influence. The manner of living and the method employed in dealing with people are always likely, when forced by necessity to become means of help in winning success, developed by habit. Magnetism and telepathy so created are highly valuable, and it requires but little direction of them to turn them into sources of great power.

It is a very difficult task for us at this part of our instruc-

tion, to show the difference between the leading phases of telepathy of the practical kind. We call that practical that can be employed usefully in business, in professional life, in social intercourse, and for other ends where one person should be able to ascertain what thoughts, feelings and designs exist in the minds and hearts of others. From this summary it will be seen that words are the least of the indications of these conditions.

A novice beginning this study would have no other idea of it than that some exact words or figures are in another mind which must be read and translated in his mind. Thus the fakir asks his so-called subject to think of some idea, some words, or write down on paper something in words, or a sum in figures, and similar things and then these are to be announced. When such a gift exists it is always cataleptic. There are many genuine instances of this power of mind reading being used by persons of diseased nerves; a whole book could be written on this one theme alone and the proofs are very abundant; but who wishes to become a cataleptic in order to know what is in the minds of others. Napoleon before and during the battle of Waterloo was in a cataleptic slumber; meaning that, while awake to all purposes, his brain was asleep. The claim is made that the remarkable success in a brief period of Alexander the Great was due to catalepsy. Napoleon was known to be thus afflicted before all his great battles; he planned on paper in his tent the night before, every movement of the enemy, and every possible variation under pressure of each movement, until he knew what they must do to meet his attacks; and he won because he saw what was necessarily in the minds of his foes. When free from this condition of telepathy, he always lost his battles.

The disease referred to merely serves to show that there are circumstances where information and knowledge come to a person, even if the means are not desirable. But we have known of hundreds of men and women who have tried to develop cataleptic conditions in order to become telepathic. We have known of many men and women so diseased who have sought to make use of the opportunities in order to become cataleptic. On the other hand we have investigated cases where true telepathy of a remarkable order has been found, and have ascertained that the operators were cataleptic and did not know it.

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All these facts help us merely to undersand that it is possible to obtain from the minds of other persons the ideas and feelings that govern their proposed conduct, and thus bring warning and preparation to those who thus obtain this knowledge.

Certain high strung persons possess the telepathic power who are not subject to catalepsy, and who are in perfect health of mind and body. The financier, Morgan, was always keyed up to the highest pitch of mental attention during his interviews with callers, and this of itself helps to develop the power to read what is in the minds of others. Many business men who achieve great success, are high strung nervously while apparently cool mentally. We recall a number of these men who could never be deceived by the pretenses of other people in their dealings. They were in perfect health, and never possessed a trace of catalepsy, but were keen enough to save themselves from the schemes and fraudulent designs of other people.

It is said that a woman is endowed with an intuitive sense that enables her to read the intentions of others. There are a number of women whom we know who are quite gifted in this way. In fact it may be said that nine out of ten of their sex possess some degree of intuition; but the moment they believe it is safe to rely on such power, they fall into traps; for intuition comes when least expected, and remains absent when most wanted. It is one of the many proofs that thinking about the use of telepathy keeps it aloof. The reason we shall see. But if a woman is given a strong feeling unsolicited to the effect that someone is seeking to defraud her, or that she should pursue a certain course of conduct, if such feeling comes as from the clear sky and is not the result of a mental effort to summon it, this is intuition, and is generally a safe guide. One faculty that all clear minded women possess is that of knowing when a man is in love, either with the woman to whom this knowledge comes, or in love with some rival woman, or with some friend or relative. When a man has been friendly with some woman for a certain length of time and love has come to him in the course of that acquaintance, the woman loved will know at what time the change comes over him. She is never able to fully describe the indications, unless they are accompanied with words or acts, as terms of endearment or caresses; it is the silent and

bashful lover who does not dare tell his feelings or show them who can be read like a book. This is useful telepathy, and is natural and normal; but no mind reading is involved.

If you are alone in a car and some pedestrian along the highway asks you to give him a ride with you to some place, he may sit at your side, or behind you, while you are driving. There have been too many instances of assault and robbery by such strangers; and it is better to know their purposes than to take the risk of carrying them along the road. The following incident was fully verified: A man and his wife were on the front seat of a car, when two rather fine looking young men in the uniforms of the State Police, hailed the car for a ride; and very pleasantly stated that they were on the hunt for some bandits who had escaped to the adjoining State. The wife gave her husband a vigorous pressure against his arm, after they had proceeded some mile or two. Approaching a village, the driver made the remark that he wished to buy some gasoline; it so happened that the tank was low; and while it was being filled, he stepped into the office of the garage and telephoned ahead to the police of the first large town. As the car came near the town, the two occupants were arrested. They afterwards confessed that they had assaulted two members of the State Police force and had taken their uniforms and badges from them; and were proceeding to the next State; and as soon as they were safely across the border, it had been their intention to strike down the man and his wife. She spoke of the matter as a case of clear telepathy that was so strong she could not resist it; and perhaps saved the lives of both her husband and herself.

History has many accounts of incidents where intended assaults and murders were prevented by the keen minds of the victims; one that of a great General who was approached from behind by a supposed friend, and who turned just in time to avert the plunge of a raised dagger. Biographies of swift moving fighters in the various wars, especially those with the Indians in the earlier days, tell of this power as being helpful in the saving of life by a telepathic knowledge of what is in the mind of the assaulter.

But our uses today for telepathy are to help us determine the honesty of people with whom we are compelled to deal, so

that we may not be defrauded; and to give us valuable knowledge of transactions at a distance, and of news from loved ones who may be ill or in danger; and countless other channels of information. This power has more genuine uses than any other gift; and can be cultivated up to a very high degree of skill and accuracy. What is known as instinct among the lower forms of life, is another illustration of the efforts of Nature to send information from any vital source to any created being that can be benefitted by it. The knowledge that comes to birds and animals through this agency is well known and is often of the most startling character. Human beings pretend to catch knowledge of the early approach of winter through bird instinct and animal instinct; and of the coming of a mild winter or of a severe winter. Collectors of such prognostications have secured thousands of instances in their records of the exhibition of this power.

It is all in a chaotic state; and we deem it our duty to arrange the uses of telepathy so that it may be developed systematically, and employed in all practical ways.

The first thing to be understood is the varying nature of the endowment:

1. What is known as mind reading is the lowest and least useful form of this quality.

2. Knowledge that comes through any sense in the final part of its passage, is indication of a high nervous strain that is deceptive and unsatisfactory.

3. Knowledge that cannot be interpreted by the aid of any sense is the only true, genuine and practical form of telepathy.

We have explained the character of mind reading and need not deal further with it.

We have described the use of the senses as the final parts of the journeys of messages or information, and need only say here that genuine, normal and high valued thought transference, deals with thoughts that pass into the brain unaided by any sense, and detached from every sense. A sense is a common animal means of transit. If some spoken words come to you, the sense of hearing is employed at the end of the message; you hear the words. If a face appears, the sense of sight is employed; you see the face. All these occurrences indicate a highly strained nervous condition. It is true that they give

very valuable information at times; the face of a dying person has been seen probably millions of times in the lives of the many generations that have come and gone. The call for help of a person in danger has been heard countless times, and the reports show that there are thousands of recorded and proved instances of this form of message. But it employs the sense of hearing, as the face does the sense of sight, and is caused by some acute condition of the brain-nerves.

We here lay down the great law as follows:

THE GREAT LAW:—*Knowledge that cannot be interpreted by the aid of any sense is the only true, genuine and practical form of telepathy.*

This method of securing information is always valuable; it is never the plaything of experimenters; it is never used by persons gifted in any so-called psychic operations; but has a fixed usefulness that will help any person in any undertaking or affair in life. More than this it is the only form of telepathy that can always be developed by training and brought into a high state of usefulness through practice that becomes a habit in a very short time.

SECOND LAW:—*The senses may be deceived very readily by so-called telepathic messages and communications; but true thought transference can never deceive or mislead the mind.*

When the sound of spoken words comes to a person, or the face of some one absent is pictured in the brain, after the feeling of alarm is over, there follows the belief that such message or image must mean that something of unusual importance has occurred. It is very difficult to separate the genuine cases from those that are honest but mistaken. The reason is that it is easy to play upon the nerves; and the action of the brain in hearing and in seeing as in all uses of the senses is wholly a nervous function, and therefore no more certain than the health of the nerves. In true thought transference there should be no connection with the senses, and therefore there can be no deception or misleading activity.

A being that has no physical attributes, needs no senses. Man and animals require the sense of sight in order to see where they are, where they go, and the other forms of matter on which they work and act. They require the sense of hearing to guide them into the many associate conditions of life;

the sense of taste to give the power of digestion to the stomach and to guide them in the selection of food; while the sense of smell has its offices. The sense of touch is inherent to every moving being that is made of matter.

The creative mind possesses no physical body; hence it needs no sense attributes, for it has no use for them. Yet it possesses complete knowledge of everything that is being done in the universe. It need not hear words, as it knew what words meant long before humanity invented the combinations of vowels and consonants. It has no need of sight for it beholds all creation from the invisible atom that defies man's invention, up to the greatest sun-world in the sky; and the eye of man does not even see the surface formation of any orb in the universe.

Lacking wholly all senses, the creative mind knows all things, is in communication with all things, and is receiving all knowledge every minute of the day and year. This is true telepathy.

The mind of a human being is part of the fund of mind that occupies all creation. Only when it is held in check by the activities of the senses does it show blindness to the knowledge that is always pouring in upon it. Like the radio activities that fill the air all about us while we sit in silence and know nothing of them, knowledge is everywhere and is not perceived. You are surrounded by countless radio activities; and in like manner you are surrounded by more mental activities than your brain can comprehend. Invisible wires, lines of intricate weaving, influences of every nature and degree of importance, are everywhere about you, and you draw nothing from them. We sat in a room not long ago where we were told that many messages, speeches, songs, strains of music from single instruments or from great bands, choice performances of organs and operatic companies, and other delightful experiences were floating through the house, and passing on in unceasing streams of sound; and one of our friends insisted that these things could not possibly be so; but soon the radio was connected and the claim was verified. The air was filled with all these sounds, and yet we sat in silence as far as they were concerned. So it is in another way with the flight of thought.

In a room there are twenty people; and all of them are thinking. You are in their midst, but have no knowledge of

what thoughts are passing through their minds. One of them may be your enemy. Another may be contemplating some form of deceit in which you will be the loser. Some speak in tones of friendship, but whether they are sincere or not you do not know. Or you may be alone with some person whose intentions you would give a large sum of money to fully understand. Another party wishes to buy your land from you; your price is reasonable, but you would take less rather than miss the sale; yet you would not take less if you were sure this party intended to pay what you are asking. This is a situation that arises countless times every year. It may mean a difference of thousands of dollars to you to hold out for a certain sum, if you dared to do so and not endanger the prospect of selling.

One of the most common wishes is this: "I would like to know what is in the mind of the other party."—Protestations of all kinds, as of honesty and sincerity, or of friendship and loyalty, may be false or true; to know the fact is often a great advantage. A woman of wealth is told by her lover that he seeks her hand in marriage solely because of his love for her; the statement may be true or not; if she could know, it would help her to render a proper decision; and here it seems that her intuitive powers fail her. A millionaire in the eighties is told by a young girl that she adores him; to test her honesty he poses as a poor man, having recently lost his fortune in speculation. The ruse may fail, for the girl may have the gift of telepathy and so accept him despite his supposed poverty, as she knows he is not telling the truth or thinks she knows this. He now is sure she loves himself for himself alone; he is defeated in the combat of wits, because he employed the deductions of reason while she employed telepathy.

Reason is a faculty of the Brain which is never telepathic. This organ serves only the physical body and its senses; and these faculties are never telepathic. It is important to learn how to distinguish between these two organs. The Brain is a part of the physical body which returns to earth when death comes. The Mind is a part of the omniscient fund of universal knowledge and under certain circumstances may become as clear as crystal and thereby wonderfully telepathic. Its activity may increase as the physical Brain ceases to engage in the usual commerce of thoughts in connection with the senses.

THE DEVELOPMENT OF THOUGHT TRANSFERENCE.

1. If you are able to see the difference between the transmission of knowledge by the senses, as of hearing, sight, and the others, on the one hand; and the transmission of knowledge without the use of the senses except at the reception of such knowledge, on the other hand; you will have helped us very much in our attempt to lead you into the true method of developing this power.

As an example, if you are in the presence of a person and he speaks to you, that is the usual form of transmission through the sense of hearing; or if you receive a letter, that is the usual form through the sense of sight. In either instance there is no transference of thought in the spoken or written words that can be called telepathy.

But if the spoken words are untrue, and your mind knows it, then you have an example of telepathy; or if the written words do not convey the facts, there is another example of the same kind.

2. Having grasped this distinction, then you come to the more difficult one of learning the difference between the transmission of knowledge through channels not of the senses, but ending in the use of some sense.

An example of this is seen in the sound of a voice heard in your brain when no one is present; it may be the voice of a distant friend, or a loved one far away. The transmission is telepathic up to that part where it switches off to the sense of hearing; but you do not hear with the ears; only at the end of the auditory nerves in the brain. Another example is found in the apparition of a face or form that your brain distinctly sees; but that no other person in the same room beholds. The face or form does not appear to your eyes, but is received by the nerves of sight in the brain.

3. It may be set down as a proved fact that when words, sounds, or things seen come to your brain, the method of transmission is either through the process known as mind reading, which is a cataleptic condition; or through overwrought nerves that have been under strain, which is subject to as much of error as the nerves themselves are capable of producing. These are not forms of true thought transference.

4. The end to be achieved in this study is to come into possession of the knowledge that exists in the mind of some other person, or in some condition elsewhere which will be of value and importance if known.

5. Again we must make clear another distinction. The senses carry knowledge from brain to brain; thought transference, as its name implies, carries knowledge from mind to mind. It is true that the brain is the agent of the mind; but not always; and in the course of a day's transactions, not often. How then can the brain perform its functions and not convey knowledge to the mind? There are three degrees of transmission:

A person can talk to you for minutes and you may hear what he says; and at the end of that time you cannot repeat a single thing he uttered. You who go to church have experienced this condition when the sermon is dull. Every word that was spoken reached your ears and went into your brain, but not into your mind.

Another person may speak to you and you may receive all that he says, and may even be able to repeat his ideas in his own words, yet you may not understand its meaning. There are pupils in the schools who can memorize long sentences, word for word, and repeat them accurately, and yet not have the slightest idea what they mean. Take the rule of the objective case in pronouns; we have heard pupils repeat this rule correctly, yet be unable to apply it, because what it said was not comprehended. The ideas went to the brain, but not to the mind.

Still another person speaks to you, and you know what he says, what he means, and all that his own mind seeks to convey. This is not thought transference, but it is the basis of it. Mind to mind knowledge must exist in order to establish this form of transmission.

6. It is not difficult to catch the words, or the ideas in the brain when they are of little value, if the process is mind reading, which is cataleptic; or is through the final action of some sense, which is nervous. So many instances exist of the exercise of these powers that a large volume would not contain them. The exhibitor may really possess the gift of mind reading, as did Bishop, who was in every way genuine; and as do some few others; but the things that are extracted from the brains of others in this way are trivial in the extreme, and serve only to

prove the power, not to render useful assistance. The results come after efforts to secure them, not suddenly.

7. When some words are heard in the brain, or some face or form is seen in the brain, as the result of overwrought nerves, these occurrences come in a flash, suddenly, and always unexpectedly. This distinction should be noted. They have no practical value, and only serve to show that Nature is trying to bring to humanity the gift of clear seeing.

8. Of every hundred mediums, only a few are genuine; and of these few only here and there is one that possesses the true gift of clairvoyance. Nor are the patrons of this profession able to decide who are genuine and who are not. Of the latter class, many possess in some degree the power of clear-seeing, and are called clairvoyants; but they are compelled to build on a little foundation the big structure of their pretences. Every medium is a cataleptic if in any way endowed with this power. No normal person wishes to become cataleptic for this or any other purpose. Napoleon was one of this class, and owed his great victories to the clear-seeing gifts that attend the malady. But did it pay?

9. While it is true that small ideas and trivial matters are easily extracted from the brain of a subject by the method known as mind reading, or catalepsy; and that random knowledge comes to the brain through the condition of overwrought nerves, the opposite is true in genuine thought transference.

10. The thought must be apart from the senses, and must be of importance, before the power of thought transference can operate. Mere sense ideas are from the brain only. A thought as such is from the mind. It is not easy to catch the sense ideas, but it is being done successfully in countless cases. It is easy for a trained mind to catch the mind thoughts of another person. It is this form of the power that we are to teach. No other thoughts are, if we look for important values, worth hunting for. Every bright business man has his mind active in his own affairs; his thoughts are of the highest value to other business men who have occasion to deal with him. In the professions and in social matters, all persons of real importance have active minds, and may have very inactive brains.

11. If you should desire to drive home an idea to the mind, of another you will not attempt to do so by telepathy, but by

magnetism, as is shown in our systems on that subject. But if you desire to extract from the mind of another person some knowledge that will be of value to you, the method must be telepathic, for you seek to receive such knowledge into your own mind, and you cannot secure it by the channel of your ordinary senses.

HOW IS THIS TO BE DONE?

Nearly thirty years ago, in preparing matter for one of our earlier training systems, we were experimenting with the aid of a large number of co-workers, on the effort to entirely empty the mind of all its contents. This was a new departure in mental tests. It was a chance suggestion that brought about the trial. Could the mind be emptied? One of our experts suggested sleep; but we found that sleep did not in fact always empty the mind; it generally did empty the brain. Then there would be little use in dealing with a mind that slept. The thing to be desired was to deal with a mind that was awake. How then could we empty the wakeful mind?

What was called an accident was the result.

Having discovered a method by which the mind could be emptied, we at once learned that the empty mind is an OPEN MIND.

What is an empty mind, speaking from the side of thought?

It is one that is wholly devoid of thought.

What is an OPEN MIND, if when it is empty it is open?

It is a mind that is in a state of reception of the thoughts of value that exist in some other mind that is active and vigorous. We deal with people whose affairs are worth encountering.

12. THOUGHT TRANSFERENCE requires that there should be some bright or vigorous mind that contains thoughts of value and importance, in order that they shall have force sufficient to reach another mind. It is the same principle that is involved in radio transmissions; there must be the battery of sufficient strength to broadcast the matter; and there must be the battery of sufficient strength to receive it. There must be the mind that is active and vital in its thinking processes; and there must be the other mind that is charged with interest in the matter, able to receive it. These two minds always exist in important business transactions. They always exist in most of

the great affairs of life. It is not necessary that either mind should be educated or of high mental caliber. We have seen a very humble witness in court make the effort to get through a cross-examination without disclosing some information that would destroy the case on that side; a witness who was not educated, and who knew nothing of grammar, or other common school subjects; we have seen this witness about to leave the stand when the lawyer caught the idea that was lurking in the active mind, and asked one more question; and the case was lost.

One of our co-workers, who was with us at the time, was studying the method of detectives in what is called the mild third-degree; but which in this instance was merely the asking of questions in a very polite and quiet manner. The chief detective asked everything except the really vital inquiries. Our friend who possessed the telepathic power in its useful form, sought permission to add a query of his own. This resulted in extracting a statement that settled the whole case. This indicates that detectives are today not all Pinkertons. The elder man of this family was one of the keenest thought-catchers that ever lived. He saw in the face of a person the knowledge that he wanted. The world contains men and women now of equal ability, but they are absent from the detective profession. They are not mind readers, nor cataleptic, nor subject to nerve-strain, but have the power to meet a person and to empty the mind so as to put it in a receptive condition to admit the thoughts from other minds.

13. We have said that an OPEN MIND is the result of emptying the mind of all its thoughts; but only when the person is awake. You cannot go into a trance and have clairvoyant vision unless you are cataleptic, and what you will then see or learn will hardly be worth the effort. To be wide awake, and while wide awake, to have the OPEN MIND, is the goal of this effort.

14. A condition of the OPEN MIND is absolutely certain to bring telepathic knowledge of a practical and useful character. In fact it is difficult to keep such knowledge from coming in to such a mind. It is like tuning in the radio; the air is full of messages that are lost until the radio is tuned in to receive them; and when so connected the messages flow in as fast as they are sent forth.

15. We are frank to say that there were other methods of acquiring the power of thought transference before we came accidentally to the power that is derived from the OPEN MIND; and these will be referred to later on as very useful aids to the development of this gift. We are frank also to say that we were not searching for telepathic methods when we, with a large number of co-workers, were practicing on the development of the OPEN MIND. The surprise was great when the results were confronting each and every one of us.

16. It must be remembered that a vital mind must meet a vital mind, in order that knowledge shall pass to the mind seeking to receive it. Here are some of the results and some of the people who took part in the first tests that followed the above discovery:

A man who was one of our co-experimenters, desired to sell a property that had been on the market for years. At last he had an inquirer. The price asked was twenty thousand dollars. The lowest price he would take was sixteen thousand dollars. Not having been able to find a buyer for years, he was determined not to let this opportunity pass if he could obtain his lower price; but he disliked very much to make so great a sacrifice. If he could find what was in the mind of the inquirer, he would know exactly what degree of firmness to assume in his dealing with him. On the other hand the buyer was willing to pay the twenty thousand dollars, but had decided to conceal the fact until the last phase of the transaction was reached; so he offered twelve thousand dollars. The owner makes the following statement: "I had acquired the ability to come into this conference with an open mind. I knew that I could secure from the other man the knowledge if I could keep my mind open. This I succeeded in doing. Not in words, but in a steady assumption of the mind of the other man that he intended to pay my price, did the information come clearly to me; and I stood firm in my demands. I received my full price. The power of knowing what to do was worth several thousand dollars to me in that matter; and it has been worth many times that amount in other ways."

Another man, who also was one of our co-experimenters, had the following experience, and we will let him tell the story in his own way: "I had learned what was meant by the open

mind, and how to reach that mental state, and I was called upon to determine who of fifteen men in my employ had been guilty of larceny of tools of great value. I called each one to my office in turn. I did not suggest that I was probing into their honesty. I merely asked them to help me with suggestions as to how to proceed in my search for the tools. The ninth man who was ushered in, was very frank, and gave me very valuable suggestions. By instantly emptying my mind, I caught the knowledge that he had stolen the tools, and I was able to tell him where they were. I imparted my knowledge to him merely by saying that he and I would take a walk to a certain spot; and to a certain receptacle there; whereupon he admitted the theft."

Still another co-experimenter had a valuable experience which he related in the following language; he was a Judge of Court, as may be indicated: "I had to sit in a jury-waived case to decide the ownership of a rare and valuable vase. This property was claimed by two brothers. One insisted that his father had given it to him; the other claimed that he had bought it from his father in exchange for bonds of a corporation. The brother who sought to prove his title by gift, made out a legal case including delivery which was important. If he told the truth the vase belonged to him. The other brother detailed a story of the transaction very fully, claimed delivery, and stated that the purchase was one of exchange for the bonds. I came into the hearing and sat through it with an open mind, and this led me to ask a number of questions of the brother who claimed purchase by exchange which led to the fact that he had delivered the vase to himself from among the goods of his brother, and that the bonds were worthless at the time set forth when the exchange was supposed to have been made. I have been on the bench for many years and have found that the open mind is of the highest importance in getting at the truth."

The OPEN MIND is of two kinds:

1. Telepathic.

2. Uninfluenced by its own opinions no matter how formed.

The latter quality has been in use for a long time by men and women who can be said to possess good poise; who do not pass judgment hastily; whose sense and opinions are of the highest value, and command respect everywhere. Of the hundreds of detectives whom we have met and known, hardly one in

twenty is able to come into an investigation with an open mind; most of them form an opinion, set up a theory, and proceed to build their cases on these suppositions; the result being that they lose valuable time, and end in defeat. The really successful detective seeks first for a motive before even desiring to think out a theory; he next seeks for a clue; if well trained he does not fall into the very common trap of taking up false clues that have been prepared in advance of the crime in order to divert suspicion from the guilty parties and throwing it upon those who are innocent but who might be suspected. If the crime has been committed by a novice, he ascertains this fact, and knows that false clues are not ordinarily to be expected; if by a felon or timer, he goes very carefully along the line of investigation of any clue as the chances are large that he will pursue an innocent party. If there has been haste or suddenness in the act, this will guide him in his methods. But he should start with an open mind; or one uninfluenced by its own opinions no matter how formed.

This very valuable quality, as we have stated, has been possessed by men and women who have risen high in the respect of their fellow beings. If you wish the judgment of a person in any serious matter, you prefer that of one who can give it from the best light of the best mental scrutiny; and such light comes from the open mind that is not supposed to be associated with telepathy. Yet this very kind of mind invites a quasi-telepathic power that has been proved useful and important; it runs in time into the telepathic habit; and is always the very best aid to thought transference.

It is much more easily cultivated, but is very difficult to hold in check or keep functioning when events of an exciting nature are suddenly sprung upon a person. Passion as in mob rule, or in politics, throws the mind into a twisted and warped mass, and only the man or woman who is truly great is able to keep an open mind. This was the strongest trait in the character of George Washington; it was rare that he lost his mental poise. No matter what the exciting cause he not only retained his calm demeanor, but avoided allowing his mind to lean one way or the other until he had knowledge of what was the truth and what the false in the affair. It was this trait that made him respected and his judgment sought. Analysts of his mental

attributes state that his mind saw the positions and conditions of his enemies in the war of the Revolution with accuracy, and led him to his successful undertakings.

No more delightful mental training can be conceived than that of developing the open mind under the second division of this study; meaning that kind of open mind that does not belong to the development of telepathy, but that is its very valuable aid. The telepathic OPEN MIND we spell with capital letters to indicate that we refer to the basis of true thought transference. But everything that will help in this development should be cultivated. We therefore give the following suggestions as means for building the habit of the judicial mind:

1. Believe nothing that is told you when it is not necessary to do so.

2. Hunt for two sides to every statement in which charges are made against the character of another person.

3. Never take anything for granted.

4. Make a list of the human emotions, as far as you can recall them, and analyze your own nature to learn how many of these emotions enter into your individuality as habitual, and how many are incidental or dependent on unusual circumstances. The purpose here is to find out to what extent your judgment may be affected by your feelings. When you say not at all, then you are not human. Every man or woman should know exactly what emotions hold sway, and if they set aside the clear exercise of the judgment, or cause a leaning one way or the other of the opinions expressed, then the open mind does not exist. The hot-headed people who form mobs, are merely examples of the closed mind. They are set one way or the other, and not subject to the clear and calm exercise of the judgment.

Men and women are selected for jury duty largely because it is supposed they come into the matter with no fixed opinions or prejudices. A person who lives under the cloud of any prejudice is an unsafe citizen. For this reason all political partisans are of the least value to their country, for they are swayed by the sole desire to witness the downfall of the other party; the country and its necessities are of no consequence whatever in the light of political partisan supremacy. We have never seen a person who was biased in any way, or who held prejudices of

any kind, or who adhered to a standard because it was of his particular political party, who possessed an open mind, and whose judgment was worth asking. It is true that leaders in politics, who are in it for their own financial gain, are not partisans by nature, but as a chosen profession; many of them lack respect for the principles they adopt; they make tools of their followers and keep them excited and prejudiced in order that they may use them. These leaders are less partisans than the rank and file of their party.

It may be difficult to choose between set and fixed views, set and fixed tenets or dogmas, unalterable beliefs and similar moods of the mind on the one hand, and the open mind on the other; but it is necessary if you wish to acquire a higher power than these old time ideas will give you. After the training suggested herein has been underway for some time, if you begin it at all, you will find yourself facing a conflict between belief and knowledge. Fixedness of mind attends unalterable belief in anything; and knowledge never seeks to enter such a mind. The absence of a fixedness of mind in any matter, soon brings the open mind, and this is the gateway for the easy entrance of knowledge.

We witnessed several times in the past fifty years the preparations for the coming to an end of this world. We saw and talked with many of the men and women who were obsessed with an unshakable belief in the approach of the end of all earthly things. It was about fifty years ago that we knew of many house owners who sold their properties, as they would not need them after a certain date; although they did not explain what use the buyers would have of them after the world came to an end; nor what use the believers in this catastrophe would have for the money received from the sale. It was our duty to ascertain what degree of sincerity prevailed in their belief. In that case we found that they really entered into the matter with genuine earnestness, showing a fixedness of faith in it; and thus precluding the possibility of receiving knowledge on the subject.

It may be set down as a rule that fixed belief prevents the acquisition of knowledge.

This rule has no exceptions. We have selected the followers of the world-end cult merely as examples that serve for illustration. We asked many of them on what they based their

faith; and they were positive that the proofs were in the form of statements in the Bible. As those statements were capable of different constructions, and might have been marginal notes that at some time in the past had become incorporated in the text, or that might have been discredited from some other cause, it left the proofs without foundation; but in view of the fixedness of the mind, actual knowledge could not enter.

It comes down to a matter of choice between retaining fixed beliefs and shutting out all sources of knowledge on the one hand, and laying aside fixed beliefs long enough to gather in some real knowledge.

Here are the two extremes presented in another way:

1. When fixed beliefs, prejudice, bias, or strong leanings in one direction, exist in the character of a person, the gaining of knowledge in any way, whether old or new, whether by study, reading or otherwise, or by a higher power, is impossible. Knowledge will not come to such a mind.

2. When the open mind exists in any matter, there comes knowledge to the seeker after the truth; and the more this habit of inviting knowledge through the open mind is developed, the more the tendency to reach a still higher power will be made manifest. In other words the more the open mind is developed, the nearer one will come to telepathic knowledge.

Every man and woman who reads these pages must, if interested, decide whether it is better to cling to fixed beliefs, prejudice, bias and strong leanings; or to gradually overcome these disadvantages and accept in their stead the advantages of actual knowledge. To know and not to depend on unproved belief. To know and not to be swayed by prejudice, the enemy of wisdom. To know and not to become the slave of bias. People may be learned in book lore, or advanced in scientific information, or geniuses in high mental attainments, and yet be sadly lacking in that better estate, real wisdom.

One of the greatest professors in a great university whose opinions are valued highly in his one department, is so totally ignorant of the world and of the intentions, schemes and devices of his fellow beings, and of the methods of transacting business or carrying on the affairs of life, that he is as helpless as a child. A promoter could sell him land in a proposed new town that was ten feet under water; or stock in any kind of a

mine; or interests in oil wells that would never know oil; or anything and everything as far as his finances permitted. He knows nothing of Nature or the outdoor world. He has no intimacy with existence in any way except as far as lies in his own field of study.

The greatest bankers of the world or some of them, and not a few, have mastered their own lines of activity, but are unable to cope with any other phase of competition. They are particularly easy prey to designing women and handsome vampires. Their expert ability to wrest millions of dollars from financial operations is useless when women thrust themselves in their lives, and yet the knowledge of the sexes is more real and more to be desired than any one-line knowledge; for this is the phase of life that leads on to all the lives that are to follow.

What we wish to make clear is the importance of avoiding being tied down to one rut of existence, whether in business, in the professions, or in expert development in science. Such a bondage is of the same nature as having the mind warped by fixed beliefs, prejudice, bias or strong leanings. They shut out the approach of knowledge, because they prevent the opening of the mind, which must precede this acquisition.

Not long ago we heard a man say: "I am going to a meeting of our Board of Directors to settle a very troublesome matter which will involve the discharge of our Manager. There is a strong feeling against him, and an equally strong feeling for him. I have heard both sides very fully. I shall go into this meeting with an open mind." What did he mean? He meant that he had left out of his contemplation of the case all feeling, all bias, all leaning one way or the other, and intending to get what light he could by not barring out such knowledge as he might glean in his investigations. At the meeting the directors who favored the Manager clung to their views because they were shut in by their feelings and leanings; and those who were opposed adhered to their opinions; and so the meeting seemed likely to be deadlocked. The man whom we have quoted, who was the President, had an open mind. Into this mind there came light that was barred from all the other minds; and before the session ended, the facts were made clear, and the Manager was retained by a unanimous vote. Only a clear head could have accomplished this result.

The more we look into the value of the open mind the more we see that it is the most practical, the most useful, and the most important phase of all human accomplishments.

As we have stated, it is not at all difficult to understand; and what can be readily understood can always be easily acquired. All that is necessary is the desire and the disposition to secure this gift. Take an account of stock of yourself:

1. What are your fixed beliefs?
2. What prejudices have you?
3. What bias controls your feelings?
4. What are your leanings?
5. How many emotions at times sway your thoughts and actions?
6. What closed-in line of study shuts out other considerations?
7. What ambition in life narrows all other activities?
8. What leading purpose, as the acquisition of wealth, narrows all other activities? Or if not wealth, is it pleasure? Or social connections? Or gambling? Or horse-racing? Or card playing? Or dancing? Or idle reading? Or something else? A leading purpose shuts the mind, and that kind of knowledge that brings real wisdom, and real living, will never come to you. Take for instance the habit of card playing, as followed by many women and some men; it seems so important that when not functioning, it becomes the theme of conversation at the dining table, in the automobile, on the train, during intervals in shopping, and elsewhere; and when not talked over, it claims the spare thoughts of the brain on many occasions; and, as one woman frankly admitted, it keeps the mind thinking in church during the sermons. Here we see the effect of allowing a leading purpose of any kind to obtain control over the thoughts. One man stated that his leading purpose was to make money in his business; and the desire so fully possessed him that he could not refrain from thinking about it in prayer meetings, for he tried to keep up his religious habits.

We are teaching the road to knowledge; and are laying down the rule that only the open mind renders possible any advance along this highway.

THE TELEPATHIC OPEN MIND.

We come now to the direct method by which true thought transference can be learned; and that is by acquiring a different kind of OPEN MIND.

This is better known as the EMPTIED MIND.

But it is the active and vital mind that is temporarily made empty.

As we have said we came upon this matter years ago while, with our co-experimenters, we were seeking a method by which we could empty a vital and active mind. One of us succeeded very quickly, and to our surprise and his, it was found that the emptied vital mind became at once telepathic in the normal manner; acquiring the practical and useful form of this power. It was then recalled that a famous psychologist had said, "If your mind is worth anything, has force and energy in its operations, and if you can for a second or two empty it completely of all thought, outside thoughts will come in and appear very obviously to your intelligence."—Our experiments were a verification of an old prediction.

By continuing our experiments others of our co-workers acquired the ability to produce in themselves the empty mind. Only a second or two of time was necessary. There was no real failure in the group who were making this experiment; although several of them required a disappointingly long period of practice before they were able to empty the mind. As soon as this preliminary condition was established, the results were all satisfactory. The practice of emptying the mind was based on an old method that had been partly worked out, and laid aside for future tests. It is this stage of the training that is difficult; but once mastered the rest of the development is rapid and easy. Before we go on with these details, we must review in a few lines the laws that govern all true thought transference:

1. The five senses are employed by Nature to convey information to the brain; generally not to the mind except by a secondary process.

2. When you hear words that are not spoken by any person in your presence or range of hearing, the transmission is to your brain and not to your mind; and the same is true when you see faces, forms or other things and the causes are not visible

by your eyes. Here again the transmission is to your brain and not your mind.

3. Whatever ghosts you see or imagine you see, which is just as good, appear to your brain and not to your mind.

4. The five senses run to the brain; and this is true of all forms of life below man as well as of the human species, where the brain is present. No form of life possesses a mind except man. The so-called high degree of intelligence found in certain animals, is of the brain and in that respect is akin to human intelligence. This relationship is constantly leading astray those experts who seek to prove that animals are immortal.

5. By a secondary process the information that is conveyed to the brain by the five senses, makes demands on the mind under the stress of necessity, or when recalling some memories that lead to the habits of living; but these occasions are rare, and it is the usual fact that only the brain is involved in the activities of the senses.

6. For the reason just stated, when there is a seeming telepathic communication in which the final act is that of some sense, the transmission is to the brain and not to the mind. If you hear words in the voice of a friend or loved one at a distance, the final act of that transmission is by the auditory nerves, which are of the brain; and this is true even if the person actually did utter those words, as has occurred many thousands of times. If you see the face of a friend or loved one who is far away, the transmission is through the nerves of sight.

7. Information generally comes to the brain. Knowledge comes to the mind. The distinction will be shown and fully explained as we proceed. Information uses the senses when the cause is at hand; but comes by the other channels when the cause is at a distance, and ends by using some sense to enable it to reach the brain.

8. Knowledge comes to the mind. What is called mind reading should be termed brain reading, if we could understand that it refers to the action of the brain in reading or securing information; and not to the action by which a person's mind is read.

9. In true telepathy the transmission need not be from the mind, although it must come to the mind; it may be from the

brain, or from any act or condition anywhere in the world, no matter how many thousands of miles separate the cause from the transmission. Wherever there is anything existing or being transacted, there is the knowledge of it; and it is this knowledge that should be acquired and used when helpful.

Before we discuss the method by which the mind can be emptied of all thought for a second or two, we wish to explain the character of the transmissions that followed the experiments which we have mentioned. The best plan is to repeat the experiences of our co-workers. These occurred at various times, and in various places and under varying conditions; and embrace a period of months in most instances, and of years in a few less successful cases, for some persons are very slow in learning how to empty the mind.

The occurrences attended the successful trials, and were of very brief duration. It must be understood that these results were in every instance accompanied by the process of emptying the mind, which process we are to teach in full detail in the following pages. All the experimenters were men, although as many women co-workers accomplished similar results, and some of them were even more remarkable than those reached by the men:

1. *Experimenter A.*—At home in his study in the evening; no person in that part of the house at the time. Was thinking of an absent son who had not written for months, and whose address was not known. Knew the mind could be emptied, and had paper and pencil at hand, but with no intention of using same on this occasion. Knowledge came that son was ill and was trying to dictate a letter, but was too weak to do so. Other thoughts came into mind, and further transmission ceased for a while, but was renewed; and at this time the address was given very accurately. The result was that the needed steps were taken to reach the son and help him. He was brought home and got well, whereas if help had been delayed longer, he would have died in a strange land. The result in this case fully repaid all the efforts to acquire the power of emptying the mind, and the long and patient months of tests.

2. *Experimenter B.*—At store in a suburban town early in the forenoon with no customers in sight, and nothing doing. Practiced emptying the mind, and succeeded. Caught the idea

that two robbers were planning to enter the store in a few minutes. Phoned to police that I had intimation of this danger but did not tell from what source, as all the Shaftesbury Experimenters are pledged to not reveal the means whereby they obtain knowledge of anything, as to make this process public property would lessen its value when it is wanted in an emergency. Two officers arrived at the store by a rear alley and concealed themselves in a back room. The bandits came, pretended to buy something, and soon drew their guns and ordered the proprietor to throw up his hands. This he did, and the police came from behind and captured the criminals, who were sent to the penitentiary after a quick conviction. It was agreed that this one result, which saved loss of money and goods, and perhaps loss of life, was worth all the time and trouble it required to learn the method of emptying the mind.

3. *Experimenter C.*—On the street after dark having a long walk to residence. Clear indications came that a man was lurking at the next corner and intended to assault and rob. Crossed over to other side of street before reaching corner; man came out and ran ahead, crossed the street, and was soon lost around the corner on the opposite side. I saw an officer at a cross street, and obtained his assistance, with the result that we captured the thug, who was armed with gun and blackjack.

4. *Experimenter D.*—Married to woman who is discontented, although she and I are both of same age, same tastes and same dispositions; which she declared to a friend made marriage too tame and commonplace. This knowledge was confided to the friend with whom I was not acquainted. Wife had habit of being out late nights. When alone one evening the knowledge came to me that she had confided to her friend the information stated above. I then began a study of the situation and conditions of our wedded life, which lasted for several days; the wife all the while being away evenings. I gave her no intimation of what I had in mind; but I resolved to make her married life less tame and less commonplace. This was done so gradually that she had no suspicion of what I was doing. I changed my way of living, changed my affairs, and made up a program of events, all for a while taking place in our home, until she remained in the house evenings, driven to do so by the inevitable curiosity pertaining to her sex. I learned that

there are countless ways of arousing in a woman an interest in married life; and that the least of these is a personal sympathy with her and her moods. I found also that a man has it in his power to make a wife good, true, loyal and even noble, if his own standards are high enough and sincere enough. A woman who cannot be so helped, is not a fit mate for any worthy man. The knowledge that came to me, was just in time to prevent breaking up our home and wrecking both lives. It was of the highest value.

5. *Experimenter E.*—The following seems a trivial affair, but it has its value. The builder of a large apartment house which he wished to be well built, employed a contract-painter to do the painting, and it was agreed that the purest oils, paints, varnishes and other materials should be used; nothing less than the best grades to be employed. The contractor insisted that these terms should be fully met. The owner lived fifty miles away. On every Monday it was his habit to call at the new building and inspect the work and material. The contract-painter knew the time of his coming, and always had in view the high grade materials that he promised to furnish. After leaving the apartment Monday afternoon, the owner went to the station to await his train. It was a dismal day and he was alone in a corner of the room there, when he made the effort to empty his mind. He succeeded, and the knowledge came to him that, as soon as he left the building, the painter had removed the high grade paints and given low grade material to his workmen who did not know of the terms of the contract nor of the subterfuge, except in a few instances, and these were looked upon as good financiering. The owner took a taxi and was soon back in the building where he discovered the fraud. The contract was annulled, and a more desirable contractor engaged. The incident became known and the original contract-painter lost the confidence of the public and moved his business to New York where it was much easier to carry on these dishonest practices.

6. *Experimenter F.*—A man learned the night habits and companions of his son, and saved the boy from disaster which was fast overwhelming his morals. He also learned the character of the associates of the lad.

7. *Experimenter G.*—A valuable ring had been mislaid by

the owner himself, while moving from one house to another, and he was unable to locate it. By the method referred to herein, he found the ring, but in a place where he would not have looked, for it had been pushed back in a drawer that was defective. This same Experimenter has come in contact with more than twenty other cases among his acquaintances where the most remarkable success has been attained.

The method is worth studying and trying.

8. *Experimenter H.*—In this case a man and wife applied for positions as houseman and cook, and gave written references from a former employer who had moved out of town. Before deciding to give them the places, the owner of the house took time to think over the matter, and secured knowledge that the references were forged, and afterwards proved this to be the fact.

These experiments continued for a long time and included many instances that extended into hundreds of tests.

We come now to the discussion of a new method of emptying the mind; one that was discovered since the large work, *Other Mind*, was written; and before we proceed, it should be stated that this large work was written for the help of persons who wished to rise high in some profession, or win unusual success in business, or achieve fame, acquire power, or prove a genius in the field of invention; the aim being always at the top. It sought to help people of the highest ambition in life. In that work it succeeds admirably, and makes use of several old time methods of acquiring telepathic powers through every known process of development. Some of the lines of practice were taken from the secrets of the seers of India. Nothing of the kind appears in the work now before us.

This method possesses the highest practical value.

Every detail of instruction has been discovered and perfected since the volume, *Other Mind*, was written. Instead of requiring solitude, which, of course, is always valuable but not now necessary, we are teaching the quick use of the empty mind under all conditions and circumstances, and especially in the presence of other persons. This renders the power more useful and always practical; and is a great advance over all previous methods, while not aiming for the great heights that are sought in the latter plan.

THE NEW METHOD OF EMPTYING THE MIND.

1. The brain receives the intelligence conveyed by one or more of the senses, and by the usual channels ordinarily.

2. The brain receives what is called telepathic intelligence through channels not of the senses, but ending in some sense transmission in the final part of the process.

3. The mind receives knowledge without making any use of any sense activity; which means that it does not hear words or sound, nor see faces and forms, or smell the fragrance of flowers, and the like. It knows, and its knowledge is not translatable in words, but is nevertheless clear and perfect.

4. When the brain is empty, the person is dull, stupid and sleepy.

5. When the mind is empty, this condition is forced on it by some severe effort, and lasts only a second or two, rarely more than four or five seconds.

6. There are two new and modern methods of emptying the mind; and they are to be called:

Neutralizing thought by reversing its action, which brings it to a standstill.

Establishing the zone of backward forgetfulness, and using it with the speed that comes from continual repetition.

The latter method is akin to one imported from India, from Hindoo practice, and we do not depend on it except as a pleasant means of securing control over the mind. The neutralizing method accomplishes all that we wish to attain. But we will explain what is meant by backward forgetfulness; it is not only a highly beneficial practice for strengthening the thought function, but is a pleasing diversion. The steps to be taken are as follows:

1. Stop thinking and concentrate your attention on whatever thought is present in your mind. This may take some time at first, but everybody should know what they are thinking about.

2. As soon as you can get hold of a thought, cling to it, and repeat it several times, or write it down where you can look at it. By so doing you tie it securely in its place.

3. As no thought can exist unless preceded by some causative thought or act, find that causative thought or act. This is not easy to do, but is worth the effort. In time you will have it securely tied in its place as one step removed from the

thought that was in possession to begin with; so that now you can repeat the two steps. Rather than lose either of them, we advise that you write them down.

4. Now comes the third step; which is that of finding the cause of the second thought or act. You will say this is not possible; but it is and has been done many times; in fact, many thousands of times.

5. If the third step cannot be found, abandon that series, and start another after the lapse of sufficient time to permit of new ideas to have entered the mind. If you are still unable to find the third step, again abandon the matter and start a new series. There are many cases where not less than one hundred steps have been made to pass reversely through the memory; and some Hindoo seers have claimed much longer series. However, if you can secure five or six steps, you will have accomplished enough for our purpose.

6. When there is no longer any possibility of going back beyond a certain step, there the mind will have emptied itself. It may remain empty only for a second or so, perhaps longer, but this will suffice.

7. Here are some examples of three-step series:

Present thought: It is raining.

Thought that caused the present thought: Desire to know what the weather will be this afternoon.

Thought that caused the second step: Desire to take a ride in the car. It is likely that a long series might be followed back from this last thought.

If any series can be kept moving backward, this must be done until you come to a full stop; for the mind will not be emptied until you come to a state of forgetfulness that is complete. This stage shuts the mind up in a tight cell, and you are helpless until you come back to the beginning of the series; and it is this helplessness that establishes the empty mind for a brief interval, and so makes it receptive of telepathic knowledge. You have gone back from the present known thought to a state of forgetfulness.

To continue our examples of three-step series:

Present thought: I saw Brown this morning.

Thought that caused the present thought: I borrowed a book of Brown some weeks ago which I agreed to read and return.

Thought that caused the second thought: The subject that interested me in the book has been under discussion among our club members.

This series could have proceeded either way, but this was the actual order of ideas.

Here is another example of three-step series:

Present thought: I had unusually heavy sales in one line of goods this week.

Thought that caused the present thought: Business has been dull for some time past.

Thought that caused the second thought: The coming election has made buyers timid and cautious.

8. We will give one example of a four-step series:

Present: My clothes are getting out of style and worn.

Thought that caused present thought: I am planning to go on a vacation in a month, and must make preparations well in advance.

Thought that caused the second thought: Jones told me that he would be away all summer this year as his health is not good.

Thought that caused the third thought: Jones paid me the note he was owing and this gives me some spare funds for use on a vacation.

The fourth thought came into being because the financial situation was satisfactory; this led to the source of the money; this to the statement that Jones was to have a long vacation; and this to the intended vacation of the thinker; bringing the subject up to the wardrobe and condition of the clothes that are to be obtained in place of the present outfit. Whether this series started with the subject of finances may be uncertain, but that idea set in motion those that followed. In order to empty the mind, the series must be carried back to a point where nothing more in that line of causation can be recalled. That is utter forgetfulness, and the empty mind.

This kind of practice brings great mental strength for all uses in life and should be cultivated. In making use of it for securing telepathic knowledge, the better plan is to write on paper, where it can be read in a flash, the information desired; then proceed backward to forgetfulness until the mind is empty; glance at the writing; and the result will be remarkable. A whole book could be written on this ancient practice; but we

come now to our more modern, and recently proved, new discovery: that of neutralizing thought by reversing its action.

REVERSE THOUGHTS.

This is a very effective method.

1. In a short time it will be possible to instantly recognize what thought is possessing your own mind.

2. When this thought is caught, reverse it. This is done by taking a turn in an opposite direction.

3. In over one hundred thousand experiments along this new line, the chief difficulty was in ascertaining what kind of a thought was the reverse of the one in mind. It will at first require patient practice to catch the thought that is present; it is often elusive. It may shift to another thought, but this uncertainty is quickly overcome by drilling the mind properly. If you are asked what you are thinking about, before you can reply, perhaps a dozen other ideas will have gone in and out of the mind, and you are all at sea. This is inchoate thinking and denotes the valueless mind. It should be conquered as soon as possible, for it marks the defective mental condition.

4. Learn to catch and fix the present thought.

5. Learn to state it in a flash in the most accurate language.

6. Then acquire the habit of reversing it. This is difficult at first, but will soon prove easy and interesting.

7. The better way is for us to give examples of present thoughts and of their reverse character:

Present thought: It is raining. Reverse: It will ere long be fair.

Present thought: I am in debt. Reverse thought: I owe nobody and have unlimited funds in the bank.

Present thought: I shall call on my lady friend tonight. Reverse thought: I have got back from the call which was very pleasing.

Present thought: She did not ask me to call again and I do not regret it. Reverse thought: She asked me to call again, and I shall be glad to do so. Of course this is mere fiction, but it serves to turn back a run of ideas which lead to the obstacles which stand in the way of useful telepathy.

Present thought: I am in need of a new car. Reverse thought: I do not need a new car and shall not get one as

my present car is all that can be desired. This fiction requires some self-control, but, if insisted on with determination, will triumph.

Present thought: I was defeated in the last game. Reverse thought: I won the last game, it was a glorious victory.

Present thought: The Athletics lost more games than they won. Reverse thought: The Athletics won more games than they lost.

Present thought: The cost of living is high. Reverse thought: The cost of living is low compared with the wages earned.

In all this practice there enters what is known as AUTO-SUGGESTION; meaning that the mind is an organ or faculty of enormous inherent power, and that its enginery actually sways the trend of events. This power will be described in its activities later on in this book. Suffice it to say at this juncture that the practice of reversing the mind, does actually reverse it; and does actually open it for the reception of telepathic knowledge through emptying it for a few seconds.

The greatest discoveries in life, or in the world, or in human history, have come in flashes of time and flashes of action; and in this practice as set forth we have all the conditions and all the instigation needed for such flashes.

NEW KNOWLEDGE and new discoveries are constantly coming along in this line; for we are just entering on the PSYCHIC AGE; and we shall be glad to freely send whatever assistance is desired to any owner of this book, who is sincerely ambitious to win the highest success in life.

CONVERSATIONAL PRACTICE.

From many thousands of personally investigated cases, especially where successful men and women have developed the habit of knowing what is in the minds of other persons, it has been learned that these men and women have, unconsciously to themselves, indulged in a practice that has been surprisingly uniform in its nature, and that arouses a telepathic keenness of the intelligence which is akin to the best forms of thought transference. Referring again to the life of the elder Morgan, the greatest of modern financiers, who was able in a few seconds to grasp the entire contents of the thoughts of his many daily

visitors, and thus cut short what might be to him long and costly interviews, a physician, who had studied him and other prominent people, declared that this financier had told him that he had begun early in his great career the habit of finishing in his own thought the ideas that he supposed were present in the thoughts of his visitors, always waiting until the latter had spoken the first few words of the interview. This practice has been adopted by hundreds of successful men and women to our personal knowledge, and by thousands of others according to reports coming to us.

It differs slightly from the other forms of thought transference in that the other party is always present, and helps the transfer by beginning the expression of some ideas; whereas the most thorough test comes when the other party is absent, perhaps thousands of miles away.

But this method is useful in the highest degree, and possesses a direct money value; in fact, serves to bring greater and quicker rewards than any other form. Not alone in money value, but in other ways, is it exceedingly important. There are times in social conversation when knowledge of the intent and purpose of another party is useful. In the family circle one member often desires to know the plans of others, and here the same practice may be readily adopted. We know of persons who began this method years ago without reference to a scientific study of the subject, who have been able to use it to material advantage ever since.

CONVERSATIONAL PRACTICE is always a pleasant diversion; but many persons make the mistake of inviting the other parties to share the tests with them; whereas the most successful lines of thought transference are those in which the tester keeps the practice to himself. Cross-purposes in this matter are destructive of each other; and are bound to be.

If you suspect that your thoughts are being read by others, the first step to take is to offset this effort by the use of the new method called

REVERSE THOUGHTS.

This has been described in a preceding page. Once it is acquired, it renders impossible the attempt of another person to read your thoughts. It also gives you the power, when fully

acquired, of securing the most important thoughts of another person.

But the Conversation Practice, which is of the greatest money and social value, is really a habit developed by making use of certain movements in the trend of a conversation. As we have stated, this habit has been the one great aid to the most successful men and women in all walks of life.

It consists in the very simple method of thinking quickly.

The habit of thinking quickly has been taught in many educational institutions under the guise of psychology and is of the most pronounced value in all phases of life; but serves in the acquisition of thought transference in no uncertain manner. There are several methods in use for developing this habit; and those employed in colleges are not the most effective. They consist in questions requiring all degrees of knowledge in answering them; and of episodes demanding quick responses. These have some value; but do not help the student in our present line of study.

QUICK THINKING.

In order to secure the most vital results, there should be combined the following conditions:

1. Some person should be present with you with no one else near at hand to distract the attention. But others may be in the room. A business man in his private office generally sees only one visitor at a time.

2. The person present should be allowed to do the talking.

3. When he begins a statement, or the first part of some remark, before he has proceeded far, think as speedily as you can of what he will probably say as he goes on with his remark. It is not essential at first that you get the real thought; the real test is that you think of SOMETHING that he might be intending to say.

4. Formulate in your thoughts this SOMETHING BEFORE he utters it.

5. The practice will get underway slowly as it is difficult at first, but in a surprisingly short time you will be able to develop some idea and to give it shape before his partly spoken remark has been ended. This flash of thought will come and be given shape in a fraction of a second.

6. After sufficient practice, your Brain will not only furnish

the finishing ideas very readily, but will soon be catching the thoughts that he is about to utter.

This practice of quick thinking, in our opinion, is of such value and importance that no other mental acquisition equals it, even if it did not lead to the faculty of thought transference. Thousands of persons have acquired it under our experiments, and all have pronounced it the most beneficial habit they have ever formed. It gives life and vitality to the Brain that has no ambition, and turns mediocrity into genius.

That it is built on the beginnings of the remarks made by other persons, confines it to interviews; but that is where the business men and the great financiers save most of their time, and get down to quick results in place of lengthy recitals from their clients. Doctors report that they gain both time and facts by the use of this habit. Lawyers state that they get at the pith of the cases coming to them in their offices, and in Court are able to think ahead of the witnesses that they are cross-examining, thus anticipating their answers, and leading on to the light that is shining in the thoughts of these people.

It must be remembered that this process has two stages:

1. The beginning of a remark need not be finished with the thought that is in the Brain of the other party. It can be any thought that occurs to you, so that it comes before the other person has completed his statement. Thus if he is saying, "I am not feeling very well this evening, and"—you may say to yourself, "and you are going to call on a doctor." This may or may not be what he has in his thoughts. Or he may be saying, "These clothes have outlived their usefulness, and"—you may say to yourself, "and you will see your tailor tomorrow." It will soon be a very pleasing habit for you to maintain this practice on all occasions. The author has made use of it for many years, and knows that its possibilities are unlimited for benefit and value.

2. When your thoughts can be formulated swiftly under the foregoing stage, then without effort on your part you will discover that you are actually finishing the remarks correctly along the exact lines of thinking going on in the Brain of the other person. Out of nineteen thousand experiments made by men and women who have adopted this practice, every one without exception reports that they have succeeded many times in getting

the correct thoughts from the Brains of other persons; and they regard the practice as the most delightful and satisfactory of any they have ever engaged in along these lines.

TRANSFER OF FEELINGS

Telepathy strictly defined is not the transfer of thoughts so much as of feelings. There are many moods that come to people in the course of a lifetime, that are not expressed in words, yet are understood by others. Thus if a young man calls on a young lady who does not take pleasure in meeting him, she may be compelled to guard her dislike by simulating a polite greeting and by using a quiet manner of speech. If she wished to offend him, she could do so without much effort; but it might not be policy to do so. If he were able to read in her manner just what her feelings were toward him, he might withdraw gracefully, and not trouble her again. But it seems that most men are not keen enough to catch the meaning of the manner shown him.

Coolness of demeanor is a common method by which to evince dislike, as when the husband has forgotten that today is the anniversary of his wife's advent into the world. She does not pout, nor is she petulant, but she certainly is not cordial. These types of manner are not true transference, for they make use of the usual channels of the senses. The cook or maid is sulky and shows it by looks, manner and demeanor; all common channels. Moody people are nuisances.

What is called character reading is a cross between sight and telepathy. The mouth that carries the corners down, belongs to an unpleasant person, and this is shown to the gaze of the observer. If the corners are up, the person is shallow. If the lower eyelids tend inward toward the nose, the person is vicious and cruel. If the upper lids droop, there is dishonesty as well as deception and cheating present in the character. But these all appeal to the sense of sight in the beholder. The mouth has all sorts of shapes at the lips and surrounding them; few attractive; but mostly showing something evil in the make-up. These appeal to the sense of sight also.

A woman is able to tell herself by true telepathy if a man is in love with her, and generally if he desires to propose. She calls this intuition, but it is telepathy, or the transfer of feel-

ing. She can equally well determine whether or not he has ceased to love her after marriage. The man is slower in these matters, and also in all forms of transfer of the feelings.

The true test comes when a person insists on being one thing and is another; to be able to read the feelings, the purposes, and the plans that exist behind the protestations of a person is often and perhaps generally the most useful of all gifts in life; for one may escape grave consequences by taking advantage of the knowledge of the truth. For example, a man in your presence makes positive assertions, which, if they are genuine truths, may be very helpful to you; but if they are falsehoods cloaked in the veneer of honeyed expressions they may spell your ruin. His words flow steadily on, and leave you no chance to challenge his thoughts by your power of reading his real state of mind. What shall you do?

The rule is this:

Dishonesty, strategy and subterfuge are classed as feelings, and as such exist as affirmative phases of character, which the keen mind is able to detect on the first remark made by a person in this class. It is surprising how readily and accurately such a reading can be made. But the inexperienced person is misled by smooth talk and fervent promises, and is induced to put faith in persons who would be instantly discredited by a skilled mind.

We dislike to teach lack of faith in humanity; but as ninety-eight percent of all persons are liars, and ninety percent are thieves in the making, the old method that was adopted by Andrew Jackson is still a vital one; which is to give yourself the benefit of every doubt when a doubt exists; and when a doubt does not exist, create one. By this plan every person whom you do not know well enough to have perfect faith in, you place against yourself in your mental reservation; and compel such person to work his way into your acceptance by proof of his honesty. The process by which this is done becomes very effective and is as follows:

As such person, or any person about whom you choose to possess doubts, begins a statement, before it is half finished, take it in your own thoughts and substitute a challenge for it; which means to carry on the thought by an opposite assertion. This is like the Reverse Plan, except that the latter reversed

your own thought, while this reverses that of the other party.

What is the result?

In the first place, your mind turns every thought in the mind of the other person into an opposite direction; which is equal to the mental assertion on your part that each and every statement made by the other party is untrue, and that the opposite is true.

In the second place, as all schemers, if ever successful, possess to some extent the latent power of thought transference, your mental position with reference to each and every statement made by such party is that of disbelief in such statements; and this state of your mind is transferred to him, so that he feels that you regard him as unreliable and untruthful. This plan has been successfully adopted many times to break up schemes that would have brought ruin on their victims had they not been thwarted.

Every human being possesses to some degree the latent power of thought transference, without having been taught, or with no practice whatever. It is a natural and inborn faculty. If we were to be asked what is the most speedy method by which this latent power may be developed into something of the highest usefulness, we would say: PRACTICE QUICK THINKING FIRST until you are an adept in this habit; then PRACTICE FINISHING THE STATEMENTS OF OTHERS BY QUICK THINKING. At first use any idea that comes to you. In a short time you will be able to TAKE FROM THE BRAIN OF ANY PERSON THE UNEXPRESSED THOUGHTS OF THAT PERSON.

While this brings the earliest results and is almost always successful, all the other methods are very important.

Reverse Thinking, when you reverse the thoughts of another person, opens that person's mind to your view, and saves you from being deceived.

Reverse Thinking, when you reverse your own thoughts, empties the Brain; and on every occasion, without exception, when the Brain is empty, the Mind is clear-seeing; and being clear-seeing, it receives the thoughts of others. There are still other ways of emptying the Brain which have been stated and described in this work, which are worth perfecting.

A higher form of telepathy is that which comes from the

union of the Brain with the Mind, in which the latter discloses some part of that fund of knowledge that is called omniscience, and which reaches realms far beyond all human environments.

In this work we have presented the most advanced of the reliable methods of proceeding along all lines of development; and all of them have been tested thousands of times with success. In addition to the values that come from the acquisition of these new powers, there are other results, of which the most potent is that of stronger Brain activity, and the faculty of clear-seeing quickly applied in all crises and emergencies of life.

As we approach the PSYCHIC AGE, the question arises whether or not the time will ever come when one mind will be able to know fully what is in other minds; for if so, then dishonesty will be impossible, all crimes will be detected by merely being seen, all purposes and designs will be too apparent to be carried into effect, and an age of decency will succeed this era of crime and brutality, of heartless cheating and selfishness, of underworld life in the high places, and of pretence and sham in the guise of morality and religion.

The curtain will be raised, and we will be seen as we are; and from this universal exposure of our real self, we will flee to the deep caverns of our shame thence to emerge clean in our thoughts and pure in heart.



FOURTH DIVISION

THE MASTER MIND

THERE ARE MANY PROOFS that the Master Mind never sleeps; but is most awake when the conscious mind slumbers. The brain is the mentality of all life below man. In the vegetable cell, there is a brain; else the seed of the acorn would grow into a potato vine, and the bean become an ash tree; or something just as likely as these absurd divergences would be the result. The brain is the working mentality of humanity. It contains consciousness, is made of cells, governed by nerve supply, and tires like any other part of the body or nervous system. When it needs rest and renewing, it sleeps; and consciousness is suspended until it wakes. When one dreams, the action is in the brain; never in the mind.

On the other hand, creation consists of funds. There is the fund of matter; from this the body of man is made through the parentage of the mother, who is fed from the products of the earth. The growing child is nourished by what is taken from the earth; and nothing else ever enters the body of any form of life. When death comes, the body returns to the earth that gave it its substance, for it has no where else to go. There is a fund of vitality that comes from the sun, and this power is transformed into the life of the plant, the tree, the animal, and the human body. Matter without vitality or life would be dead. There is also the fund of conscious thought, and this is present in everything that lives; in plant, trees, animal, and man.

Finally, there is the fund of mind. The human family is endowed with this wonderful attribute. When mere brain activities are compared, it is seen that some animals are higher in this quality than humanity. The vices of the dog are less degraded than those of man. This and other proofs show that the mind is not active in the human family under many circumstances.

All parts of funds return to the general fund.

The plant in time dissolves and is lost in the mass of earth from which it took its material. The tree lives for a while and returns to the fund of the material earth. So with all animals. So with man. Once in a while we dig up some bones that have been buried for countless years, and have not fully gone back to their fund. Influences may check them, but only a few of them; practically all have lost their form and identity. Life and vitality melt away with the coming of death, and are united with the all-engrossing fund of the sun's power. Brain thought comes from matter and returns to it. Individuality is lost. If there is any survival of life, it cannot be of plant or tree; nor of animal; nor of man whose only existence has appeared in his brain thought. Only the mind can take on individuality and retain it after the body and its life and brain thought have been returned to the great funds from which they sprang.

Until very recently, it has been supposed by investigators that the brain was the seat of the mind; now it is known that this is not the case. The microscope discloses with certainty in the cell the presence of a brain in the form of a dark dot; it is the function of this brain to carry on the work of the cell with the utmost intelligence. Small as it is, so small, in fact, that a million of them collected together into one mass could not be seen by the naked eye, yet this dot or brain holds in a single cell the whole story of the life that it is to carry on. It may be the life of a man. This man may belong to a line of ancestry running back thousands of years; yet all the inherited characteristics will be re-born through that tiny dot. So will the body of the whole man, every bone, every nerve, every muscle, all the organs of the senses and of the vital sections, with hair, skin, feet, hands, arms, legs, heart, stomach, liver, kidneys, alimentary canal, lungs, nails, teeth, tongue, brain de-

partments and a myriad of details, not one of which could be invented or constructed by the most skillful art of man; with color of skin, color of hair, color of eyes, and every characteristic that makes the individual being; all are carried in the brain of that dot, so small that a million of them in one mass could not be discerned by the eye. In this same dot, or cell brain, will be carried the emotions, the passions, the loves, the hates, the qualities and the attributes of the human being; and all these will appear in the new-born babe, and be developed as its body grows into manhood or womanhood. In addition to these matters, there are countless thousands of others that are locked up in that cell.

If we had the power to magnify it to a size large enough to disclose where these things lay hidden, or in what way this brain functions, we should see nothing; for thought is not visible as thought alone. Yet it is there. If you take a cell from which man is to be born; and if you take a cell from which a horse is to be born; and if you take a cell from which a flower is to be born, you will not detect any difference. All look alike; and the brain in each seems the same. Yet the brain has a different burden to carry in the cell of the horse, or of the flower, from that of man. The material construction seems the same; it may be the same; but the thought differs in each; and it is the thought that becomes the brain.

It is well established that the fund of mind is not drawn on in any cell structure. Yet all life comes from the common cell; could, in fact, come from the same identical cell if the thought-power were allotted to suit the destiny of the life that it is carrying. No plant has mind life; for all plants are limited to cell-brain-endowment. The same is true of animals, and of man until the mind enters the life of the latter being. The question arises at what stage of the growth of the human body, if at all, does the fund of mind participate in that body's development. If we can secure evidence one way or the other, then we shall come into a new light.

Beginning with investigations and observations made with sleeping persons, it has been proved that there are unmistakable indications of the presence of the mind during sleep; and of its absence or latent condition during wakefulness. We shall look further into this line of proof, as our work progresses. But

taking it as an established fact that there is proof of the presence of mind in sleep, the next part of the problem is to find a means of recognizing this presence.

It is known that where mind is indicated when the brain sleeps and the conscious working thought of the day's activities sleeps, the mind never does. It is incapable of falling into slumber. This rest is for the faculty that is weary; the mind cannot be made weary. The following distinctions should be understood:

1. There are two divisions of the mind.
2. Each division is present in the brain activities, both to stimulate that organ into action, and to receive the information which it secures in the process of living.
3. Each division has a psychic character.
4. The brain contains what is known as the conscious mind, or working mind for the duties of wakefulness.
5. The brain also is associated with what is known as the Other Mind, or psychic nature.
6. The mind proper is wholly apart from the brain. It also has associated with it what is called the Other Mind, or psychic nature.
7. In this work we abandon these distinctions enough to refer to the conscious intelligence as that of the brain; and to the psychic power as the mind itself. In other words, we call the working intelligence the Consciousness of the brain; and the universal intelligence, the Mind.
8. The former is more readily understood under the name of the Brain.
9. The Brain is conscious only during the periods of wakefulness.
10. The Mind is always conscious. It never tires. It never sleeps.
11. When the Brain is awake, the Mind remains aloof. Why it does this is difficult to understand except in the light of the motives for creation.
12. Very complete evidence has been obtained of the presence of the Mind, but only when the Brain is inactive during wakefulness.
13. There are countless proofs that the Brain and Mind do not operate together; and this leads to the conclusions, not fully

established, that the Mind's influence is in the state of development, and its control over humanity is a matter of the future rather than of the past and present.

14. Whenever it has been possible to secure a non-active condition of the Brain, it always has been possible to recognize the Mind.

15. In order to obtain success in the matter just stated, there must concur the consciousness of the Brain during its inactivity, and the presence of the Mind. This is not at all easy to accomplish, but has been done in the history of the race countless thousands of times, when all instances have been collected. Thus it has occurred in the case of Edison, the greatest inventor that ever lived, probably more than a thousand times. It has occurred in the case of every inventor of note or else every important invention would have been impossible. It has occurred in the lives of all men and women who have accomplished anything worth while in the world.

16. For many years we have been at work seeking to perfect the system of procedure whereby the Brain should retain its consciousness while the Mind was present in what we will call the Thought-Chamber for mere illustration of our position in this instruction. This system is now so far advanced in its helpfulness to our students that we regard it as perfected. There may be additional knowledge to be obtained in the near future; and if so, we shall be very glad to forward it freely to every person of ambition who owns this book.

17. The difficulty that had to be overcome was the fact that when the Brain is active, the Mind is never revealed to the consciousness of the Brain. It is as though the greater organ held the lesser one in very slight esteem. We have had many conversations with a very great inventor who has amassed millions of dollars by his genius, and who is a type of the real success that counts as the reward for his mental work; and he has discussed this condition of the Brain in its relation to the Mind. The summary of his opinion is as follows:

"I know that there is a Mind, that possesses the knowledge that makes the world advance; that the Brain of itself has nothing to do with invention or other agency of progress, that the intelligence of the Brain is useful only in planning and carrying on the directing of the activities of living; and if

we are to go on improving the conditions of living, we must obtain our knowledge from the Mind back of the Brain. As these two organs of thought are never present at the same time in one's consciousness, it is next to impossible to know what information the Mind is ready to convey whenever it can get a hearing. Yet it does get a hearing; otherwise the world would stand still; otherwise we would have had no inventions, no results from the study and toil of men and women who have given new ideas to the civilized races."

What he says is not only true, but is amply proved in the history of all progress. The human Brain is the only conscious connecting link between the Mind and our existence. We are surrounded by knowledge, with almost no means of knowing what it is offering us. It is similar to the condition that exists when the radio is not available; the air is full of music, of spoken words, of song and a multitude of delights; yet there is no way that these things can be made known; they pass us by unused. Knowledge that is all comprehensive is passing us by every moment of our lives unused, unknown. What the radio machine is to the music, and song and speech that fill the air, that is the Brain to the Mind, except that we have not yet fully learned how to connect these two organs. We are powerless as human beings in the grip of the Brain, and its inability to connect itself with the Mind.

Whenever that union is made possible, then comes the flash of a great idea, the secret of a mighty invention, the light that illumines the world in its further advance along the line of progress. It is not in the field of invention alone that this union takes place at times. It has been the source of all newly acquired knowledge in every department of life. It has given birth to every form of genius that has ever been manifested by man or woman. It stood by and held the pen that wrote the Battle Hymn of the Republic; that gave Gray's Elegy to literature; that produced the story of Christmas Carol; and that has shone in brilliancy all along the path of human advancement.

Probably the best illustration of the power of the Mind over the mental activities of a human being is found in the writings of Shakespeare. These dramas are not ordinary; nor merely extraordinary; but take rank above anything that has been written before or since their day. They are so numerous

that they could not have been composed with deliberation. Had their author given them that due care and studied perfection that lesser geniuses seek to employ, they would have fallen flat. They flowed from the Mind and not the Brain of the author. The latter organ would have made them exact and stilted until all spontaneity of thought would have been dulled by effort. If you will take any thought out of these dramas, and seek to substitute some word for one that has been used, you will be confronted with a difficult task; for we have not yet found any line of the great works where a different word could be used in place of the one chosen. Our language is full of synonyms, and in the time of Shakespeare the dictionary vocabulary was much more limited than now; yet out of the more meager field of words, the right one has always been found and has been dropped in place as if it were coined out of a Supreme Mind for no other purpose than this.

If it can be assumed that the man of Stratford, uneducated and inexperienced with life, could have written the works ascribed to him, then this fact stands out as still further proof of the value of the Mind over the Brain. The latter only receives the education of school or college. The former needs no education. It has rarely been the trained men and women of the world who have accomplished the wonders of genius. On the other hand if some other man than he of Stratford wrote the plays of Shakespeare, as is undoubtedly the fact; and the most convincing evidence now at hand points to the Earl of Oxford, Edward De Vere by name, as the author; yet that man lacked the full mental equipment and experience in life to have produced those works from his Brain alone. He was a thousand times better prepared to have created them than the Stratford man; but the greatest man living then or since could not have written them from his Brain equipment alone.

The case referred to is without the slightest doubt one in which the ideas, the words, the construction, and the language flowed out in unchecked streams from the Mind. The author was endowed with the rare and remarkable faculty of using his Brain for interpreting the Knowledge that poured into it from the greater organ. This combination in much lesser degree occurs in the experiences of millions of men and women in every age. Yet it is comparatively rare in any group of people. A million

persons might pass in review before you, and not one might be thus endowed. Nor is a highly moral person nor a highly refined one, nor as a rule a highly educated one, selected by Nature or fate for this work. Byron was a moral derelict, yet he possessed in nearly all his working the gift of the flow of Mind by which some of the best things in literature have been produced. Poe was not an example to be emulated; but his genius was given him by a higher power than that of the educator.

Such instances are not as rare as might be supposed. Great men are often morally weak.

When the generations shall have rolled around until the expert criticism of competitors who failed shall have been forgotten, the one novelist whose works will outlive all others is Dickens. He was not an educated man, and that was what influenced the opinions of those who analyzed his creations. He was not a moral man, judged by the standards of our times or his. The men and women who came to him and asked admission into the pages of his immortal volumes, were caught by the merest glances out of life itself. These glimpses of character stirred into action the deeper mental powers and they entered the portals; often overdrawn; but alive; and despite the fact that they were excessively emphasized, they carried the lesson he taught and made it in each case a monument of power. Without the aid of this unusual strength, they became parts of a world by themselves that invites admiration and wonder in greater degree with the passing of each generation.

In art, as in all other lines of great achievement, where genius stands forth like mountains out of a great plain, the same power of the Mind is evident. The architect who built better than he knew, as Emerson states, did in fact build better than his Brain and educational equipment permitted. The painters who have lived longest after their works were given to the world were as a rule uneducated; but what they saw shone in a better mental dome than that of the Brain. Invention, art, science, discovery, poetry, literature, architecture, construction, government, war, rulership, leadership, all have had their geniuses whose achievements have added some progress to the onward movement of time and Nature, until out of the dark past the world emerges to a new realm and enters the PSYCHIC AGE.

THE MENTAL CHAMBER.

In order to understand the method by which through native impulse the information that we call Knowledge reaches the working part of life,—the conscious Brain,—we must imagine that there is a vault in the zone of our intelligence; that this vault is to be called the MENTAL CHAMBER; and that it has an arena, and two portals. The Arena is the open field of mental activity. The First Portal is that through which the Brain enters this Arena. The Second Portal is that where the Mind, not entering as yet, appears and discloses its omniscience; for the Mind whether in humanity or in angels, is omniscient. Human existence today is simply not ready to receive it.

We are all parts of GREAT FUNDS.

Nothing in the material universe is greater or more supreme than the FUND OF MATTER; and the human body is just as much a part of this fund, as is the earth, the sun, the stars or any portion of creation. From this fund or material creation came the body of man; it is part of it; and to this same fund will the body of man return when it has passed into the dust of the earth whence it came.

Nothing in the creative universe is greater or more supreme than the FUND OF MIND. Out of this fund came that small and seemingly insignificant portion known as the mental attribute of man. Do not allow this to be regarded as the Brain. Man has a Brain; and so have all the lower forms of life; and so has the tree and the plant; for each and all of them are collective forms of cell structure which we have discussed. But man has what no other kind of life on earth possesses; a Mind. The intelligence that is contained in the cell-brain and exists in larger form in the life of man, is akin to and a part of the general fund of intelligence; born of earth and an attribute to matter. But the source of all real knowledge is the FUND OF MIND; which, instead of operating in so narrow a part of creation as this earth, occupies the entire universe. It is from this fund that the Mind that attends human life under certain conditions is drawn.

Having seen easily that the body of man is taken from the fund of matter that exists in all creation; we have no difficulty in comprehending the fact that the Mind of man is a part of the universal fund of Mind; which as is generally acknowledged

today is the creative power of all the worlds in space and of all their life. This is

T H E G R E A T P S Y C H I C .

It is the Master Mind of the Universe; the Arbiter of Life and Death; the Ruler of All Rulers; the Law of all Laws.

There are but two funds in all the universe; in all creation:

THE FUND OF MATTER.

THE FUND OF MIND.

There is no difficulty in proving that the body of man is part of the fund of matter. Nor should it be less easy to understand that the Mind of man is part of the fund of the Creative Mind. The evidences are so numerous and the proofs so many and so clearly convincing that no thinking person can entertain the slightest doubt of the fact. As we have said, it is today generally conceded that the Creative Power in all the universe is the FUND OF MIND. Intelligence is part of the cell structure of matter; without the cell it would be impossible for matter to take shape and assume existence. Intelligence is, therefore, wholly material.

It is a very easy process to prove that Mind is omniscient; and that the Mind that attends man, possesses in its scope and limitations, this power of omniscience. This will be made clear before our present work is ended.

THE MENTAL CHAMBER is an imaginary vault containing its Arena, its Portal of the Brain, and its Portal of the Mind. A human being is conscious only of what the Brain knows. Like the presence of multitudes of words, songs and musical airs that surround us in our drawing-room, and which we know nothing about until we tune in the radio, so is the Knowledge that attends the approach of the Mind on the threshold of the Mental Chamber. The Knowledge is there, but the only agency that can interpret it is the Brain; and the latter is able to interpret it only when it is conscious of the presence of the Mind.

By many experiments and tests covering many years, it has been proved that the Brain must be awake when the Mind is present; that the Mind will not appear when the Brain is fully awake; and therefore that there must be some state bordering on wakefulness that will permit the Mind to enter the Mental Chamber when the Brain is present in a state capable

of knowing that it is present. These facts while proved in our experiments have been known in one way or another for centuries, and have been recognized by the world's greatest thinkers for generations. They present a difficult situation; nor is it easy to understand why the Mind will not appear when the Brain is present in the Mental Chamber.

An attempt has been made many times to set up a theory to the effect that the Devil-god who has had a potent part in creation, was wholly associated with the Brain; but this claim is contradicted by the fact that, as can be fully proved, the Brain is present in the basic cell from which all material life springs; that this cell builds all vegetable life; and that all animal life is composed of vegetable life, without which it would be impossible to set up any form of animal existence; while the kindly-god of creation is emerging through all these forms of Brain-life, and showing the purpose of overcoming the Devil-god-influence, as is seen in the substitution of beautiful flowers in place of the uglier primitive types; and of gentler animals in place of the savage kinds. Centuries ago there was not a dog that was a safe companion for humanity; and still farther back, all dogs were as wild as wolves, which variety is one of the progenitors of our canine species. Now we have better friends in this species than can be found in the human race. Take the average of mankind the world over, and the average of mankind's companion, the domestic dog, and you will find that for cleanliness of habits, purity of affection, kindness of heart, faithfulness, loyalty, decency and nobility of character, the domestic dog ranks so far above man that the chasm will never be closed in your day; so far above man that there is no genuine comparison. Count up and catalogue the vices of man, and you will be surprised at their number and atrociousness; count up the vices of the domestic dog, and you will not find enough of them to list; you have more fingers on one hand than the dog has vicious traits.

This is but one of the many lines of evidence that tell us that the kindly-god is coming into control of life, and is gradually sending down to eternal defeat the influences of the Devil-god. Once there were no horses except the wild ones; once there were no cattle except the wild ones; once there were no flowers except very crude and disagreeable wild ones; now we

have wild flowers in great beauty, but the cultivated ones are still more beautiful. Once the sky had no rainbow; it did not require a miracle nor a fiat to set one there; the clearing of the murky smoke and mists permitted the promise of a gentler nature to take its place in the heavens and give forth its colors on which all the beauty of flowers and adornment are based; colors that in their brilliancy fascinate the lowliest savage, and in their harmonious tints give genuine pleasure to the discerning taste. Once the sky was an ugly thing to look upon; now it is far more beautiful than the painting of it that sold for a vast sum of money. Once the art of the best types of humanity was expressed in lines and angular cuts; now it seeks to reproduce Nature because Nature is worth reproducing by the best talent of gifted humanity.

These and countless other evidences show that the kindly-god is at work in the Brain of life, from the primitive cell-structure up to the most advanced being on this globe. It is not true, therefore, that the Brain of life can be awarded to the Devil-god, and the Mind to the kindly-god. The conflict is raging between the forces that are associated in both these departments of creation. We make this statement to dispose of the claim that has been so often made of late that the Brain is of the Devil, and the Mind of the Gentler Creator.

With the Brain present in the Mental Chamber, there are possibilities for good and evil. But this much can be asserted with truth, that when the Brain obtains Knowledge from the Mind, and evil is associated with that Knowledge, it is only the exhibition of evil and its dangers, and is never attended by temptation or the influence to adopt a life of evil; while on the other hand, when the Brain obtains knowledge of evil from its own sources, it is always in the form of temptation, is always of the kind that makes the bad seem more attractive than the good; dishonor more to be enjoyed than honor and decency; and explains why humanity prefers that which degrades and damns the character rather than that which ennobles it. In drink, the enemies of body and honor are sought; never the cleanly, if the personal liberty of the Brain is given full sway. In foods, those that hurt taste the best. In pleasures those that demoralize are sought rather than those that elevate. The lascivious dance attracts. Gambling lures. Drinking and carousing are regarded

as manly and womanly. Good fellowship is manifested in "smokers" where the polluted air is exchanged from the lungs of everyone to the lungs of everyone. The juice of chewing tobacco runs down the chins of more than one half the population of the civilized world and parades the filthiest habit of the human species, compared with which the nastiest cur of the canine population has nothing in its nature one-tenth as dirty. White-slavers prostitutes, libertines, rakes, seducers and bawdy houses are so numerous today that if they were all collected from our one national unit, they would cover the great State of Texas with a condition of crowded humanity so dense that no farms or ranches would remain; for the people would have no unoccupied land. If the people of the classes we have described, with their abodes, were taken from two cities only, New York and San Francisco, and moved to Texas with all its vast area, New York would vie with the Desert of Sahara as a barren country, and its yellow newspapers would have drifted to Texas by the law of affinity; while the city of San Francisco would compete with the wilderness of Canadian Northwest and its scandal sheets would be issuing from the hotbeds of a new Rio Grandean civilization.

These are the fruits of the Devil-god as manifested by the Brain.

They are found among more than fifty percent of our own national population. Add to this proportion the license known as personal liberty, and they would rise to sixty percent. Withdraw all law, put an end to all policing everywhere, and tear down all schools and churches, and the percentage would easily reach ninety or ninety-five of all our people. Such is the drift of evil as emitted by the influence of the Brain of man when left to its own impulses.

Whatever, therefore is evil, comes from the Brain; and this organ presents all the forms of temptation that lead people astray. As was seen in the case of Poe, Byron, and others, it may receive the inspiration that comes from genius through the Mind, and furnish a humble and mean channel through which greatness may take its course. Many a time has a man been eulogized for what he has done and despised for what he is.

Having thus become familiar with that peculiarly material organ, the Brain, we will proceed to discuss the methods where-

by it has been enabled to receive and interpret the Knowledge that is furnished by the Mind.

The outstanding fact must be remembered, that the Mind will not enter the Mental Chamber when the Brain is conscious; and until it does so enter, the Brain cannot make known its Knowledge. This is the difficult situation that we have mentioned several times. Why will the Mind remain aloof? If it is part of the universal fund of Mind, and is therefore part of a power that is omniscient, why will not this organ permit itself to associate with the consciousness of man, and yield up its valuable secrets?

Because it is part of the plan of creation that man shall not know his origin or his fate, so long as he is the offspring of the Devil-god, and owes his allegiance to that ruler. Turn back to the preceding page of this book, and note what ninety-five percent of the people are, and ask yourself the question, shall omniscience be given to these people? The most magnificent jewel in the crown of Knowledge is to know what we come from, and whither we go; to have the curtain lifted from the mysteries of life; and this jewel is not to be given wantonly to a people that drift by natural inclination to the dregs of human existence.

One fact now enters this discussion that serves to show that there is a fatality in all life; and it is this: When the Brain sleeps, the Mind is present in the Mental Chamber. Some of the most interesting experiments have been made in proving this fact. We do not claim to have been the discoverer of this important condition. It was suspected more than a century ago, and was verified long before we began to investigate the matter. But we have found it to be true, and have come to know of its value by many years of experimenting. Nor is it at all difficult of proof. Another work enters largely into the whole study, which is here only incidental to our present purpose.

When the Brain sleeps, the Mind enters the Mental Chamber.

But the Brain being asleep is unconscious of the presence of this great visitor; knows nothing of the nearness of omniscience. It was to bring these two powers together that the following efforts were made; and they were based on the habits of such men as Edison, and the long list of the world's greatest inventors and geniuses.

1. When the Brain has struggled with a severe problem and becomes weary from the over-tax, it falls into a semi-sleep; and instantly the Mind enters the Mental Chamber.

2. If under such circumstances the Brain is not too far gone into slumber to be wholly unconscious, it will recognize the Knowledge that is at once imparted by the Mind.

3. This Knowledge comes in a flash; is gone in a second; and must be made secure without delay.

4. We quote from one of the most successful men now living, and his words are similar in effect to the testimony of hundreds of others who have achieved greatness through the brilliance of new ideas: "I have thought hard for hours struggling with a great problem and endeavoring to reach a solution, when, tired out, I have dropped off into the first stage of sleep, and before I was unconscious the solution has come to me in a flash. This has occurred not once, but many times; and in no other way have I secured the goal that I sought. By this means all my inventions have been given to me by what I regard as a superior power. I know that other men have had similar experiences."

5. So much has been written and put into books of this process that we must take it for granted as a well understood fact.

6. Being apparently the only way by which the Brain can acquire a conscious recognition of the Knowledge that is tendered by the Mind, the question now comes up, if there can be found some fixed practice by which this recognition may take place regularly, and not depend on the flash of an accidental combination of conditions.

7. As near as can be effected at this stage of progress, we suggest the following procedure:

First: Provide a room or place where you may be alone.

Second: Give full study to whatever matter that you need to obtain help on, entering into all details very carefully.

Third: Select a time for beginning such study when you are short of sleep. Edison is said to work all night long without sleep; but we understand that he personally amends this assertion by claiming that he sleeps not more than four hours in twenty-four. Whatever the fact may be, it is known that while he is at work on some great problem, he is short of that

amount of sleep that is called normal. This being true, it confirms our method of working with the Brain when that organ lacks sufficient sleep.

Fourth: It was our pleasure and good fortune to be acquainted with the inventor of the telephone; and also with the man whose invention of the most important working part made the success of the instrument perfect. We had as pupil this inventor; and we collaborated with the father of Mr. Bell, in the writing of a volume on language sounds, that had much to do with the working of the mental powers of the parties in their labors. The dominant secret that gave the world this invention came to Mr. Bell, as we have personal knowledge, after serious and severe studies of the matter in all its possibilities and when in a state of weariness, the Brain fell into a semi-slumber.

Fifth: It is in such a state that Knowledge comes from the Mind and passes into the Brain.

Sixth: To some students these facts may seem new; but the biographies of great men and women have always presented them in one way or another; and they are old and well established.

Seventh: The oft-quoted experience of the famous painter who was unable to give to the face of Christ that look that afterwards was pronounced the most wonderful expression in that line of the art, bears out our method as the true solution of this process. The story tells that the artist, worn and exhausted, fell into a light sleep, during which he completed his work; but the fact is that in the so-called light sleep he caught the power of Mind and transferred it to his canvas.

Eighth: We were personally acquainted with one of the most distinguished of modern orators, who told us that his most forceful efforts were made when he had lost all his sleep of the night before, and when he began his addresses in a state of exhaustion. We knew one of the most eloquent jury lawyers of the last generation who, knowing that his client was in the right, was nevertheless unable to help him; till, tired out, he fell into a semi-slumber, when the way of victory came to him.

Ninth: It is unnecessary for us to enlarge on this proposition. We have had more than ten thousand instances of the same character that prove the operation of the law in question. When we come to analyze the gifted productions of men and

women of all ranks in life, we find this same condition, and the same state of facts abundantly in evidence. In fact the statement was made by an instructor in one of the largest universities of America that no progress in any line, no accomplishment that is worthy of note has ever been made in any other way. The more we sift it down to the known facts, the more commonplace becomes this law.

Tenth: If the time ever arrives when the conscious Brain can secure from the Mind, even the merest scintilla of its Knowledge, we shall then have solved most of the problems of existence as far as they relate to this world. All we have thus far has come in flashes. It is always in flashes. The solution of great problems flashès into the conscious Brain and there is given interpretation and applied to the advancement of the interests of humanity. Something more than flashes may be acquired. The principle now employed is to bring the body into a state of exhaustion, and to begin a serious and severe study of the proposition at hand, in the hope that the first stage of a light sleep shall invite the Mind to approach as far as the threshold of the Mental Chamber, and there impart its knowledge to the Brain. It is not as yet a satisfactory method. That it has been working some thousands of years is readily proved; but it is only the effort of the kindly-god to arouse within man the stimulus that under better methods shall be enlarged and made to unfold many of the secrets of universal life.

Eleventh: Much has been said and written of the reverie, as a step far in advance of the process that we have just described. The reverie is also one of the ways provided by Nature for connecting the Knowledge of the Mind with the consciousness of the Brain. It requires that the experimenter shall be alone for long periods of time, uninterrupted; that he shall be in the labors of studying something worth while; and that he shall become so absorbed that a semi-sleep comes over him. When we examine this process we see that it is based on the same law as that of semi-sleep attending exhaustion.

Twelfth: Still another plan has been subject to test of late; and it is this, briefly stated:—By thinking of a series of ideas from one that is now present, back to where complete forgetfulness takes place, the Brain itself falls into a mental sleep, without regard to the weariness or exhaustion of the body. Experi-

menters with this process are using trains of the great occurrences of life. In developing this method we came upon the power of thought transference without so intending. The better way in that use is to take trains of present ideas, and adopt the plan that has been fully described in a previous Division of this book; the result being the creation of the habit of receiving information from the thoughts of other persons.

But there is a wide distinction between following back a train of present ideas, and a series of occurrences that lead into the oblivion of the past. Let us see if we can make this difference apparent.

1. An occurrence is an event that stands out prominently in the life of a person. An idea is some item of an occurrence.

2. In every human life there are outstanding occurrences; one may be of this year; the next important event may be several years back; the third one may be located in the first twenty years; the next in the first fifteen years; the next in the first ten years; and the last one in the fifth year or so; back of which is OBLIVION or utter forgetfulness.

3. In recalling occurrences, there must be the exact order of events. If you are forty years of age, and the most important of the near events took place when you were thirty-five, that will be the first in the reverse order. It may be the fact that you failed in business and lost your property including your home. This fact will stand out as prominent. The second event, being the most important one back of that, may have taken place when you were thirty-one years of age; and it may have been your investment of your spare capital in oil well stocks.

Here are two outstanding events. Perhaps the third great fact may have been the purchase of the house that became your home, and this may have been bought when you were twenty-seven years old. Next back of that we will say was the greatest year in your business career, when you saved and invested twenty thousand dollars; possibly in your twenty-fourth year or later. So far we have four occurrences that are prominent. The fifth one, looking back, was your marriage to a very beautiful young woman who became your faithful and loyal wife. Next back of that was possibly your graduation from college and the receiving of your diploma. Still going back, you come

to the time when your father gave you a fine watch. Last of all, of the events now living in your memory, being the earliest of your life's history as far as it is preserved in your brain convolutions, is the fact that your pet dog and boyhood companion mistook a steam railroad for a race course and was run down and killed by a locomotive.

Behind that event all is now oblivion.

The power to carry all these occurrences through your Brain back from the most recent of them through the years, to the first one of all, and then to reach the dark corner in your thoughts where there is nothing but complete oblivion, results in obliterating all consciousness from the Brain without the necessity of semi-slumber, or of the reverie.

But the occurrences must have been real.

A train of pretended or invented facts will accomplish nothing except to induce natural sleep; and is one of the curative methods in a case of insomnia. The reason why the events must have occurred is that your Brain gave them thought **WHEN THEY TOOK PLACE!** This is everything, for it is throwing your thoughts back into the genuine activities of past eras; into the channels where they grooved the surface of the organ of thinking; and you could not recall them **UNLESS THOSE OLD GROOVES WERE STILL THERE.**

In recalling them you are not thinking with the present day grooves; but you are tuning in the old grooves; and are harking back to the old days when the things were in the making that much of your history. This is important. The method is a new one, and is yet in the earliest stages of development; but two results have thus far been assured:

1. Under certain conditions the consciousness of the Brain disappears for a marked length of time, and larger Knowledge comes from the Mind; as if disdaining the common things of existence such as invention, military genius, the artist's skill, and literary greatness; yielding on the other hand information in a wholly new field of adventure.

2. Under other conditions the Brain is given an insight into the thoughts of other persons; but along much higher lines than mere thought transference.

The experiments will continue and we shall be pleased to forward the results to those of our students who request them.



FIFTH DIVISION

ALL PHENOMENA

WHAT IS KNOWN as a Phenomenon is some occurrence that cannot be explained by any known natural law. What were once Phenomena in scientific range, have been all dispelled by the knowledge of their cause. Thus the rainbow was of this class, and the world believed that it was set in the sky as the indication of a promise from the Creator. While the claim may be readily accepted as true, and while the physical explanation is wholly scientific, it required some form of creative purpose to bring about the reflection and division of rays of light into the colors that shine in bow form. Man could never have made this effect in a million years. When he throws a stream of spray from a water hose in a direction opposite the rays of the sun, and produces a miniature rainbow that is perfect in every detail, he may pride himself that he is actually making it; but the process of reflection, and the disintegration of the light-ray are wonders of creative genius far above his weak powers.

Time was when the obscuring of the moon or sun by the shadow of one of these orbs, brought terror to the bravest of men and women; then this event was a Phenomenon. Now it is a predicted occurrence.

Names are handles attached to facts and laws by which we take them up for examination. Names of themselves mean less than the things they describe or identify. As we use terms and names in this work merely for the purposes stated, they have no other significance.

We divide the thought powers of humanity into two great parts:

1. Those that are produced in the organ known as Brain.
2. Those that are produced by the mind.

As we have stated several times the Brain is the developed and enlarged section of every cell that enters into the growth of plant life, and through the latter into the growth of animal life including humanity. It serves the owner in his activities, interprets the functioning of the senses, and helps him secure his living. It is the slave of his feelings, cravings and passions. It rises to noble heights only in rare instances, and is generally degraded and given to criminal tendencies. The reason why the Brain of man is more criminal than that of the horse or dog is that he has more opportunities for the satisfying of his desires and allows his cravings to control his life.

The MIND is given only to the human race; and it is doubted by some investigators whether this power is really placed in the possession of the multitudes of people who go through this earthly existence merely as the automatons of greed, passion and criminal instincts. If the latter contention is true, then this power is either as yet in the first stage of development, or is limited to men and women who are not the slaves of their cravings.

That the MIND is not located in the Brain has been proved and the fact has been recognized by every investigator for the past fifty years. It is claimed by some writers that it is located in every thought cell of the body. This view is entertained by leaders of mental studies today. A few thinkers, however, assert that it is to be traced to the ganglia of the nervous system, which would scatter it to many parts of the body. These ganglia are the nerve centers from which radiate all the lines of feeling and sensation. If this position were tenable, then when a man is paralyzed, part of his Mind vanishes; and if the first position is acceptable, then if he loses a leg he loses part of his Mind.

Certain diseases of the Brain result in restricting the thinking powers; and certain activities of the latter set up disorders in the organ of thought. There may be softening of the Brain; or paresis; or interference with the memory; or other abnormal conditions; and in such event the Mind, if located there, would be seriously attacked. The physician who was regarded

as the greatest man in his profession when living, said, "I do not believe in immortality for the reason that when I see a person asleep, I see one who is unconscious; or when I find a woman lying in a faint, I behold one who no longer possesses the ability to think, or to know, or to understand, and such conditions cannot exist in an immortal being."—His reasoning is faulty because he assumed that the Brain was the soul; and he did not know that the Mind was not located in the Brain.

The latter organ is merely the product of the vegetable cell; is no stronger than the material out of which it is constructed; and dies with the death of the material body. Before the vegetable cell came into existence, the Mind held sway throughout all the universe. When the body faints, the Brain faints; but the Mind still exists. Being a part of a fund that is endowed with eternal existence, that is omniscient, it is no weaker than that fund; therefore the Mind of humanity lives forever; while the Brain lives no longer than the body. When the latter goes back to earth as its last resting place, and disintegrates, the organ of thought that was merely its agent during this frail existence, goes back with it, and dissolves into the general fund of matter from which it sprung.

In more recent years the claim has been made that the membranes of the body contain the Mind. The argument is that every membrane holds the spark of life which the Creator breathed into the body of the typical first man; that the vital organs are called vital because they are life organs; that these organs receive their vitality solely through the membranes; and therefore these linings of the organs must contain the intelligence that maintains the flow of life throughout the body. The kidneys depend for their work on sound conditions of their covering or membranes. The liver likewise has its controlling envelope. The stomach and all the alimentary canal are nothing but membranes, extending from the upper end in the head to the final part. The heart is enclosed in a sac which determines its condition; and this sac actually furnishes the power of pulsation; although the heart is able to beat independently, its energy is derived from the membrane. The lungs are surrounded by a great envelope; and it is in this that the pulmonary maladies originate.

The spinal cord is encased in a long tube, or covering, which

on reaching the Brain, is enlarged into the triple envelope known as the three Meninges. This organ is thus surrounded by the triple membranes as stated, and is amply protected by them, although the bones of the skull are intended to ward off ordinary injuries.

All membranes extract from the blood certain lubricating values, and pass them through to the organ at hand. This is often referred to as mucus. In the mouth it is called saliva. In the stomach it is known as the gastric juice. The mucus of the Meninges, which surround the Brain, has been examined and found to contain an acidulous liquid of magnetic quality, and a very strange and unusual microscopic character. Many hundreds of observations have been made of the action of this mucus during the process of thought in the Brain; and it has always been noted that when thought is very active and strong, this acidulous flow is rapidly increased; when thought is quiet and unimportant, involving no effort, the flow is much less; and in sleep there is no flow at all. But during a dream, the flow begins again. Under the great strain of worry leading to insomnia, the flow is abnormally increased.

These facts show that the Meninges supply the action of thinking.

Of this claim there is no doubt. It is also proved that all thinking that has relationship to any of the senses, faculties or functions of the body, takes place in the Brain, and is of that organ; although the Meninges maintain the driving power of the action. This shows that the membranes play a double part. They furnish the driving power as stated; and they contain the Mind, or at least some part of it. In the former duty they are subject to the physical and nervous health of the body; for they are then merely physical in their operation.

The Mind is either not in the body, or is in it.

If it is not in the body, then it is the ever-present universal fund which, like the vital power of sunlight, permeates all life, is a part of all life, and exists in the very air that surrounds the earth, and in the ether that occupies all space. But as matter has taken shape and identity in human form, so it is reasonable to assume that Mind has become a part of that individual character. If so it is in the body, and is located in some part of it, or in all of it. The latter suggestion is not supported

by the facts. We then come down to the ganglia, or the membranes. As the former suffer from disease, we do not believe that the Mind could attach itself to unsound parts. This brings us to the Membranes; these all suffer at times, except those that surround the Brain. The Meninges may be attacked in their physical structure, but such action is rare compared with the attacks on the other membranes. We have other reasons for claiming that the Mind is seated in the Meninges.

It is true that these membranes have their physical infirmities when they are subjected to the abuse that the body is compelled to endure. It is true that they are made of flesh and are therefore frail, for no part of the material body is perfectly protected against abuse. It is true that when the body dies, the Meninges die and disintegrate. They are the seat of the Mind but not the Mind. Of all the methods adopted by Nature to protect important parts of the body, none are more thorough than those here employed.

This seat of the Mind is also the agency of that organ to the Brain; and is also the agency whereby the acidulous flow is drawn from the blood and poured into the convolutions of the organ of thought.

Every time we transmit to the phonograph some words or music, or other sound, the disc that receives such sound is grooved with it. Later on that groove is made to give back the sound that grooved it. Every time a thought occurs in the Brain, the latter organ is grooved by it. Later on that groove may be made to give back the thought that grooved it. This is memory. Time may efface the groove, and render the surface smooth; and this is loss of memory. The phonograph may take in the sounds of a hundred or more musical instruments in one great band; or as was the case at one time, of five hundred musical instruments all playing at the same time. On the tiny disc these myriad tones were all recorded in multitudinous grooves; and not one of them was lost. So the Brain may be grooved by countless thoughts, all leaving a microscopic record on its surface; and these may all be reproduced later on, not once, but endless times, as long as those grooves remain.

You would be surprised to know that many brains hold a record of more than one hundred million such grooves, most of which can be re-summoned at will, and all of which are distinct

and separate despite the fact that they are written many times over and over on the same part of its surface. This is memory. During the waking hours of a single day, many such grooves are etched on the Brain. Many a business man, struggling to cease thinking so that he may fall asleep at night, makes thousands of grooves ere he is able to stop the flow of his thoughts. One man told us that he carried in his store seven thousand different items of goods, all of which he could remember and enumerate; and that each item was capable of arousing a score or more of ideas, thus accumulating an enormous number of grooves as he gave thought to their needs. A broker told us that he had for sale more than five hundred different lines of bonds and stocks, many of which were alive in the daily markets, and that there were countless possibilities associated with them, which kept him awake nights thinking when Nature demanded sleep.

A person who worries about money matters, and how to secure an ample livelihood, makes many grooves. A young man whose impulsive proposal had been accepted with such unexpected suddenness as to almost cause his asphyxiation, found himself lacking in the means to establish a home, or to support two persons in place of one; and he made probably thousands of grooves before he again became normal.

These records are all frail.

Those made in infancy rarely survive the third year. Those made in the next ten years become weak in time. Great disasters, or other events that cause a shock, leave deeper grooves; which perhaps remain until they are dissolved. Let the character of the acidulous flow be weakened and the power to think deeply enough to etch grooves that will endure for a week or a day, will be lost. Memory is fading with the smoothing of the surface of the organ of thought. Many old people lose all memory of the early years of their lives. Many cannot recall what took place a year ago. Many no longer recognize their friends or their dear ones; for the vision has its grooves like all other senses.

No groove of the Brain survives death.

Most of them vanish long before that event.

In this respect and to this extent humanity is on the same level of value as the animal or the plant. All that enters the

Brain, or that emanates from it, is human, frail and mortal. The man of science who bases his belief in oblivion after death, leans only on human frailties.

While the Meninges supply material for the action of thought, and suffer from the disturbances of ill health in any part of the body, for they are made of the same material as the rest of the body, they are given the more important duty of housing the Mind. Of the latter power, they are the Temple.

We will first look at their human side. They are in three layers or membranes; and are porous, containing varieties of pores of all sizes and kinds; some too small to be seen except through the most powerful microscope. Through the larger pores flow the acidulous streams that wait on the thought activities of the Brain. Through the lesser pores flow a much finer stream the purpose of which has not yet been determined. Through still finer there flow the mysterious stream that is active only during the presence of some great supernatural influence.

By observation it has been proved that the Brain is active only when there is some appeal to the living conditions of the body; and that it is not affected by any supernatural influence. Phenomena do not arouse it; which indicates that the Brain is associated with what we call the natural laws of life, and the Mind with the supernatural. As we shall proceed to discuss the various Phenomena at this time, more information will be had concerning this great organ.

It may be claimed by some readers that there is nothing in the appearance of the fleshy material that composes the Meninges that could contain so wonderful a power; and a similar claim has been made by thoughtless persons in regard to the Brain, which does not give the appearance of holding the accumulated knowledge that is stored away in its grooves. Yet it is endowed with the power to interpret all the activities of the senses, and of sensation in the many departments of the body; and it not only receives and stores away the facts and memories of a lifetime, but gives them forth as needed in the long years that follow such accumulation.

One important way by which the difference between the Brain and the Mind may be understood is in the fact that the former organ knows nothing except what it has acquired by

earthly experience. By contact with people, things and happenings, beginning soon after birth, and extending through life, this organ stores away in its grooves all that it knows; there is no other source of information. If the child is not given such contact, its Brain grows up smooth; it is an idiot; and it enjoys practically no advantages in living. A man is the sum total of his contact with people, things and experiences. This is the man of the Brain. All his limitations are bounded by such contact. As long as he retains what has come to him by such contact, so long he is a normal human being. When the grooves begin to grow smooth, then he starts his downward journey back to mother earth. When he no longer recognizes his wife and children, his condition is pitiable, for he has become nothing more than plant life in the flesh.

Those who build their hope of immortality on retaining their memory of earth, and its associations and events, and their recognition hereafter of their loved ones through such senses as are given to feed and protect the body, and who suppose they will assume the same identity they now possess, are erecting their temple of hope on nothing but grooves in the Brain that fade away as fast as the body disintegrates. The Brain is provided for no other purpose than to feed and to protect the body in order that the race shall be renewed by successive generations. There its usefulness ends. The convolutions of this organ reveal nothing to the eye or to the microscope.

The same is true of the Meninges.

The same is true of the single cell out of which the body of a human being is to emerge. The best production of earthly creation, man, came from the smallest form of life. That form once started in one cell only. That cell was constructed of material so minute that it baffles all efforts of being discovered by the most powerful microscope ever invented. In the cell is the black looking dot that we assume to be the Brain of the cell; yet it is all-containing. In it are all the potentialities of the fully developed human body. How so much can be held in so small a compass is one of the surprises of science. Remember that this cell cannot be shown in its component parts by any magnifying power. Remember this, the dot that holds all its intelligence is so tiny that one thousand million of them massed together would not be as large as the point of a pin. Yet it holds

a complete world of future development in a space so limited. Scientists who have discovered the structure of the atom, have announced that it is made up of solar systems each with attendant planets of great number, all revolving briskly along their fixed orbits, and enjoying as much of universal life as do our larger worlds; and on any of these planets it may be possible that there are human beings, animals, birds, fish, mastadons, crocodiles, elephants, whales and great jungles of ferocious untamed beasts; all held in a tiny atom so small that one thousand million such solar systems would not occupy the space of a point of a pin. Life may be relative only. On some distant orb in our sky, where we know a central sun has a diameter of one hundred millions of miles, there may be men and women as large as this very earth on which we struggle for existence; and it may be true that all the solar systems of our great unfolded universe, when put together might not as a collected whole be larger than the atom seems to us, when beheld by some eye that is searching for the secrets that are locked up in our hills and valleys.

Size and life itself may be relative only. What is small to us may be large to another kind of existence; and what is large to us may be very tiny to still another beholder.

When we know the infinitely small size of the cell from which comes the body of a human being, we do not realize without considerable thinking what it contains. Here is a very limited list of the potentialities that are locked up in the microscopic dot:

1. The shape of the body: trunk, neck, head, arms, hips, legs, toes, fingers, skin, hair, nails, pores, and the complete structure of the bones, every one of which will be in place, the correct number present, all adjusted to a nicety to work properly; the millions of pores of the right number, every pore a pumping engine, the countless hairs on the head, the digits arranged for their highest usefulness; and endless arrangements of these parts in the whole plan. To know what to construct is a vast field of intelligence in itself.

2. The organs are all thought out, all planned to do their work, all provided with their protective membranes, and all given their special duties to perform; every fact of this kind being locked up in the tiny dot in the single cell from which

life starts. The lungs are given air-sacs, a frame-work of bones that play back and forth during respiration, and the diaphragm or pumping muscle to carry on this work of breathing. The heart is to be told that it must begin to beat before birth of the body, and that it must keep up this action until the curtain falls at the other event when the body is summoned back to earth. It is given delicate valves that shall not fail in the crises of life. The liver is an organ peculiar to itself, yet with its strange material it is assigned the specific duty of preparing the food for intestinal action. The kidneys are as wonderful a pair of inventions as it is possible to conceive; for they separate from the blood the impure and broken down urea, and save the system from such poison, the presence of which if not removed will destroy the whole body. The stomach is merely an enlarged portion of the alimentary canal; and this part of the body begins at the mouth, passes by the lungs, becomes the stomach, then changes to the duodenum, and goes on through its windings to the final part; protected and stimulated by a membranous lining that maintains its function.

The failure to properly adjust this canal, to give it powers of digestion, beginning at the mouth and extending to the end, with the waves of peristalsis to move the contents on by steady urging, would mean that the human being could not live. There are other parts and other duties that challenge admiration because of their wonderful construction and the manner in which they work.

3. Locked up in the microscopic dot are all the passions, the feelings, the cravings, the desires, the hopes of youth and the failures of age, and the endless round of activities that make up this brief span of existence.

4. Heredity is preserved. Blue eyes in an ancestor are renewed in the child. Brown hair, or black, or whatever color has prevailed in the past is brought forward to the present. The yellow skin is transmitted; or the florid, or dark, or brown. Shape of head and of features remain. The status of intelligence is preserved; the savage gives birth to the savage; the civilized parent to the child of the same development. The high cheek bone is retained, or the commercial nose, or the art forehead. These peculiarities are concealed in a dot so small as not to be believable as the container of so great a scope of powers.

5. More than all these, is the fact that other forms of heredity are held in that dot. The closest influence is that which comes from the temperament of the parent; the next closest comes from the grandparent; and so on back. When the child is born and grows up, he will develop the temperament that is closest in line, that of the parent; but will swing easily to that of the grandparent if the associations and experiences draw them into activity. He will get back to the third generation under other influences, for whichever of his ancestors is to reappear in his life, will depend on the immediate causes that set them in motion. Back of the closest generations are others where humanity was almost wholly brutal; and still others where humanity was entirely brutal. All that is required to bring forth these traits is sufficient instigating cause. This explains why the mild mannered man or woman, when aroused, is savage and barbarous; why the centuries of torture for nothing real, made the world a place reeking in cruelty, as it is today in parts.

Gentleness in most people is the thinnest kind of a veneer. Beneath the surface the inherited savagery lurks in a dormant state, and is easily brought to life.

6. Under sufficient instigation it is possible to send the most humane man or woman back to the primitive conditions of thought and feeling that existed in the stone age, or before that era.

7. If the tiny dot of microscopic size can contain all these things and influences, what could not the whole vast mass of the Meninges contain? And if the influences of ten or fifty generations back can be brought today to the front, why may not those other conditions that reach beyond all human ken, be again enacted? Still questioning, why may not all the limitless distance of the past be fathomed under the searchlight of today?

8. The answer to the inquiry, how can the basic first cell of a human being contain all the details in the absolute perfection that we have enumerated, and give them full enlargement in life?—is very clear. The material is not necessarily present in the cell; but the kind of intelligence that is able to direct its unfolding is there. When intelligence in matter is at hand, any result commensurate with its powers is possible. It makes use of the material, just as the tree makes use of the soil in which it stands.

ALL PHENOMENA.

A PHENOMENON is an occurrence that cannot be explained by any known natural law.

It is well to keep this definition before you.

The use of the term occurrence is made comprehensive so as to include any happening, condition or fact.

That which may seem a Phenomenon today may be explained at some time in the future by some known natural law; for many of these occurrences of the past are now removed from that group of events.

There are a number of conditions and happenings that the ordinary thinker would not include in the class of Phenomena that are really incapable of being explained by any known natural law. This will answer the inquiry why they are discussed in this work.

1. DELIRIUM.—This Phenomenon is wholly unnatural when measured by the standards of human life. It is so common that no one has deemed it necessary to study it. People believe that it is due to some fever in the Brain; but they do not consider the fact that something cannot come from nothing. In a state of delirium, it is easy to discard the question by declaring that the inflamed Brain contorts things; a person in the room of a typhoid patient becomes as tall as the ceiling; doors stretch up to the top of the side walls; all forms of material things are given grotesque shapes. This may be the result of the inflammation stated, for it includes only the things that are outwardly in the room.

The mystery begins when the patient sees things inside his head, regardless of what is outside. Rarely are the sights attractive; but there are some instances where flowers of great size, and unknown shapes, are projected, and foliage the like of which he has never seen; with wild scenes and gigantic plants and strange trees set before his gaze. These are not often present. There are many causes of delirium besides typhoid. The user of alcoholic beverages to excess, has the largest range of vision probably of any human class.

Distortions of outside things in a room arise solely in the inflamed condition of the Brain.

Visitations of strange fauna and flora are due solely to the inflamed condition of the Meninges.

There are several ways of proving these facts.

The use of any sense, any faculty, any sensation in the body through the Brain, is connected with that organ; all the senses may have their functions interfered with by such inflammation. Sight there is outward, meaning of outward things, never inward, although it is interpreted within that organ, but this relates wholly to outward things. Injury to one part of this organ may bring about the inability to utter spoken words, or to use them in any way; and to recognize them when uttered. One's physical identity has been lost by a blow on the head; and the examination that followed revealed the fact that some section of the Brain had suffered lesion. The sense of taste has been so injured. The same is true of the sense of smell, and of hearing. Paralysis of the nerves, or some of them, disabling a muscle or muscles, has been caused by some hurt that has been received by that organ.

' But the Meninges are affected in other ways.

They send their influence in cases of injury to the Brain, where their many forms and disclosures are given such interpretation as the latter organ is able to make. Thus if you see a door in a room climbing to the ceiling, this outward vision may be caused by the Meninges, but it is given interpretation in the Brain. On the other hand if you see dragons and wonderfully developed reptiles, and there are none in the room, which of course there cannot be, then your Meninges are bringing to view the stored up history in part that was enacted perhaps a hundred thousand years ago in jungle-land.

To understand this condition, try to think of the countless potentialities that are locked up in the tiny cell from which a human being is sprung. Then think of the millions of such cells that would be required to make a speck not as large as the point of a cambric needle. The Meninges have such cell-structure, and so many groups of them that they might contain the recorded history of billions of years, and not crowd one another.

If you were to fully arouse this sleeping history, you would not be able to control and use the knowledge of past eras, that may come flooding over your consciousness. Omniscience

may be understood in part only when we consider the fact that the Mind stands in relation to all the transactions of creation in the same way that the Brain stands in relation to all the transactions of the span of earthly life. The two laws are these:

1. In the Brain grooves, recorded in its convolutions, are written myriad details of human facts, experiences and associations with other beings and forms of life; but these begin with birth and end with death. They may be multitudinous in number, yet they have no relation to any other existence.

2. In the atomic structure of the Mind, recorded in its sun-systems and planetary orbs, are written many myriads of facts, experiences and associations with forms of life; but these begin with eternity and have no end.

3. The seat of consciousness serving human existence is the physical Brain.

4. The seat of the MIND is in the Meninges.

Once it was supposed that the Brain and the Mind were one and the same; and that the latter was located in the physical zone of the former. Today there is not a scientific person whose studies have included these organs, who believes that the two are one; or that they are united; or that they occupy the same physical part of the head.

If these two organs are not wholly different from each other, and are not located in different zones, then the entire structure of psychology fails utterly, and the story of immortality reaches its finis in the last hour of earthly existence. The various phases to be considered run to complications that the ordinary reader may not grasp in his first perusal; but we make the effort to reduce them to the easiest form of study:

1. A membrane is not the organ that it associates with.

Every organ has some kind of vital association with the membrane that attends it.

3. Every organ, by being provided with a membrane, is made dependent on it for its own functioning.

4. The life value of an organ is derived from the life value of its membrane.

5. As the human body is constructed so that all parts require the aid of all other parts, so the Meninges are needed by the Brain; just as the heart is needed by the stomach, the kidneys,

the lungs and all else; while they have their separate duties to perform.

6. The Meninges constantly associate with the Brain, and often impart Knowledge to it; but the reverse is not true. The Brain never associates with the Meninges.

7. The Meninges being physical in composition, suffer with the ills of the physical body; and in this condition often impart to the human consciousness, which is located in the Brain, some of the history of the long past; and at times the experiences are as grotesque as were the events and things known and seen in the long past.

8. The Meninges, being the mirror of the long past, excludes nothing from its history; which will account for the fact that human consciousness gets the evil, the brute experiences, the horrors, the frightful scenes, and the fear-producing struggles for life that have been enacted in past eons; and which cannot remain dormant under certain instigating causes.

9. While the unpleasant records will appear occasionally in the consciousness of today, it is equally true that there is the other side of the history which is wholly pleasing and inspiring; for this is the trend of progress.

10. In paragraph 8, above, the influences are stated that give rise to the weird, the uncanny, the depressing and the horrifying occurrences that have taken place in the few thousand years of recorded history; and it is these influences that constitute what the world now regards as

THE PHENOMENA OF EXISTENCE.

11. All Phenomena arise in the Meninges, and are all transferred to the conscious Brain, or they would be lost to the human intelligence, for as long as the body that comes from the earth exists, it must depend on its own faculties for the information that is given it.

12. In animals or life below man, the Meninges are very meagerly developed. In savages, they are warped and seem shrivelled. In people of low intelligence, they are similar to those of the savages. These facts sustain the great fact that they have a double duty; one physical, the other psychic.

13. Man is the only being of earth that experiences and is influenced by Phenomena. All other forms of life may be agitated or frightened by severe activities of Nature; but these are

all in the line of material events. It is when something occurs that cannot be explained by any known natural law that we have the Phenomenon; and this never disturbs any form of life except humanity. The reason is that the Meninges in man only are psychic.

14. On the physical side, the Meninges suffer with the body; but in their suffering they disclose some of their recorded history. Thus any food that sets up congestion in the stomach may have its influence on the Meninges by the extending of that congestion to the head. Views have been obtained of the swollen and inflamed membranes following indiscretion in eating or drinking. The pores are thus enlarged, and their records are projected on the Brain, and there given conscious interpretation.

15. As has been stated, inflammation in the Brain itself affects outward objects; but in the Meninges it does not reach any objects except those that are recorded in the tissue of that organ. This distinction conveys a very important meaning. It shows that the Brain holds relation to things seen by the ordinary sense of sight; and that the Meninges holds relation to the things recorded in its past history.

16. If some dragon, serpent, or strange form of life is witnessed, and if the cause is sought, it will always be found due to inflammation of the Meninges, and never of the Brain. But if some object or person at hand is distorted, it will be found to be caused by the inflamed Brain and not the Meninges.

17. It comes down to the law that something cannot come from nothing. The fantastic things seen by a man suffering from alcohol, if they are things that do not exist in the world today, are things that have existed in the past. If the inebriate finds a chair in the room to have taken on a twisted and distorted shape, his Brain is inflamed; but if he finds some hideous dragon, or giant reptile, or fiery-eyed beast present before him, as these forms of life do not and cannot exist on earth today, they must either be creations of something out of nothing, or else reproductions of things that have lived in the past and been associated with his ancestors in an era when such life existed on earth.

18. It may be claimed that they are fancies, are wild visions of a disordered mind, but they are pictures of forms of life nevertheless; and these pictures are actually present as repre-

sentations of things which cannot be created out of nothing. Pictures are portrayals, and portrayals must have realities as their cause. The dragon that is seen today must have lived at some time. The co-relationship between the Brain and the Mind has always resulted in the transfer of the experiences of the former to the latter, where they live forever.

19. This law then tells us that, while human memory is evanescent, as a function of the Brain; and that the latter organ dies with the body; the recorded events of human experiences are passed on from generation to generation, by which even memory and identity may be forever preserved.

20. The unsatisfying character of this law is that the transfer of such events takes place when the children of the next generation are born; and that all events that occur after such birth are not transmitted to the next generation. It is as though a parent handed to his sons a written account of all that had occurred in his life up to the time the sons were born, including another written account that had been handed to such parent by the father of the latter, and including another account that had been handed to the latter's father by his ancestor, and so on through all the generations that had come and gone for whatever time that line had been on earth.

21. If one of our progenitors lived a hundred thousand years ago, and saw such living things as those that have been placed on exhibition in museums; and, what is more likely, saw other things that were more hideous and fearful to look upon; every such form of life would have made its imprint on the Brain of the ancestor, and have been transferred to the records of the Meninges, and there would have lain at rest until some congestion of the latter organ should have magnified it into present day view. The most forceful example of this magnifying power is found in the excessive use of alcohol, which changes the Meninges into purplish hues and distorts their tissue into a swollen mass; and these conditions awaken the latent records of that organ, whereupon many serpents of unusual size and shape, and many dragons and other prehistoric beasts are re-lived in the memory, and projected into the organ of consciousness. It is always true that when anything is seen that does not live on earth today, the Meninges are inflamed and swollen, and not the Brain.

22. The term MIND means, therefore, the storehouse of recorded Knowledge of all kinds, good and bad, welcome and unwelcome, whether of occurrences in our lives of today, or of occurrences in the lives that have preceded us.

23. It will be shown, ere this study has ended, that this MIND is always receiving information of occurrences that are transpiring all about the life of the owner; that it is the agent of thought transference; and that nothing escapes its records either in the life of its owner or in the lives of other human beings who are associated with it. Being a part of the fund of the universal omniscient MIND, it is endowed with that power as far as its environments require it.

24. In our statement number 20, preceding, we refer to the unsatisfying character of the law set forth, due to the fact that records of events in the life of a progenitor are passed on to the next generation as far only as the time that the children of the next generation are born. But we also have the added knowledge that comes from the power of thought transference that is always in operation, so that the sons of the new generation would possess the full history of the parent up to the time of the latter's death, and not be cut off merely at the time of the birth of the children.

25. This means that there is a double record going into effect all the time; one part securing the knowledge of events that belong to the life of the parent; and the other part securing the knowledge that such parent has obtained by his power of thought transference. These statements may seem complex and difficult to understand; but when the student masters them he will have grasped the knowledge of the GREAT PSYCHIC.

26. There are many kinds of delirium; but those that distort persons and things outwardly, are always due to inflammation of the Brain, and examinations have shown this to be always true. Those that reproduce flora and fauna of a kind that cannot be found anywhere on earth, are due to excitement of some sort in the Meninges. Observation of this organ has always shown this to be the fact. We shall see many evidences of it as we proceed.

A human being is necessarily the sum-total of all the ancestry and experiences that have preceded his life on earth; or he could not exist.

2. INSANITY.—All alienists of great experience know that, while there are many kinds of disturbance of the function of thought, these may easily be recognized in two leading classes:

Those that pertain to abnormal conditions in the Brain.

Those that pertain to excited conditions in the Meninges.

The Brain reflects disturbances that are related to the general existence of the body, which include all the functions of the five senses, all the sensations of the nervous system, and some of the avenues of information and intelligence, including the thought-processes. These are wholly associated with the life on earth, the feeding and protecting of the body, and with human associations. The rule is simple enough: Whatever has been acquired in the development of the Brain and its contents, relates solely to the effort to secure a living, and to the desire for acquaintance with other persons. All business is based on this effort to secure a living which includes the necessities of existence. The same is true of banking and of financiering; of the output of manufacture; and of every profession and every branch of trade and labor. Insanity is the abnormal conduct of the thought-processes in any of these lines. It is not a Phenomenon.

But when we come to the results that follow an exciting cause of the Meninges, we do not witness actual insanity, although it is sometimes so classed. Such results merely reflect and reproduce the recorded history of phases arising from two causes:

First:—That form of creation that is the enemy of man.

Second:—That form of creation that is the friend of man.

The evidence of both these forms of creation are not only numerous, but are conclusive in their proof, and need not be discussed here.

Both lines of results are stored away in the atomic structure of the Meninges, and come forth under certain excitement, as in delirium, or when due to drugs or the use of other things that are abnormal.

As the Meninges are the seat of the Mind, and as they are made of flesh, they suffer with the ill treatment of the body. More than this they project their abnormal conditions into the Brain where things are seen that do not originate in that organ.

* There are some alienists who declare that all savages are insane, and refer to their practices, their rites, and their mode of living to prove this claim. An examination of the Meninges of savages, shows that these membranes are under-developed, twisted, warped and inclined to adhere to each other, and in some instances to the Brain itself. As they must function freely and normally, this condition indicates that what is known as the savage instinct, is due wholly to the development of that portion of the membranes that carry only the records of the brute past.

It is a provable fact that, as man rises out of that cruel stage, his Meninges develop the character from a physical standpoint that harmonizes with his advance. It is also provable that civilization keeps exact pace with the development of the better conditions in these membranes. If you were to be present at the autopsy of a human being of whom you knew nothing, you would note the rank in the scale of civilization that he held, by examining the Meninges. Mistakes are impossible in this line of investigation.

The Brain of any animal, including man, may be primitive, or partly advanced, or well advanced, and so determine to what extent that organ was able to receive and retain information and intelligence from human associations. The power to learn what is taught in books may be lacking or present. It may exist in all grades. The term imbecile, as well as idiot, is often applied to persons who have not proceeded very far in such lines.

On the other hand, if there is disease or injury in the organ of thought, some faculty or function is interfered with. Paresis cuts off much of the work of this organ. A fall, fracture, blow, or atrophy may put an end to some of the powers of the Brain; but, whether classed as insanity or not, they all relate to the efforts to get a living, and to human associations.

The two great organs are inter-related. The dragons of delirium that are brought forth out of the actual records of the Meninges must be projected into the Brain in order to be seen there. We know nothing that we cannot bring into the realm of our Brain consciousness. This is the handicap of earthly existence; otherwise we would know everything, and are not as yet developed enough to receive and make use of

any form of omniscience. Therefore when the Meninges suffer from physical or nervous irritation, and take on some of the heritage of the brute age, its devil-work is always projected into the Brain, and there passes on the evil influence to the entire life of the body.

This is a modern study of insanity that has of late attracted the attention of the greatest alienists of the world. Founded institutions with endowed backing of millions of dollars are treating this line of so-called insanity. Government tests and treatments are being applied to this study. Private sanitariums are seeking to hurry their discoveries. But the fact stands out clearly that inflamed Meninges will cause almost any crime, and it is now the opinion of experts that all crime is a form of insanity. The first real light on this comparatively new proposition came many years ago when it was apparent that the drunken man who would beat his wife to death when under the influence of liquor, and who would not do so when sober, was suffering from deranged mental functioning. Autopsies always showed that the Meninges were inflamed by the liquor, and that the Brain was free from all such condition, being only discolored. It is the inflammation that enlarges the tissue, excites the nerves, changes the character of the acidulous flow, and exaggerates the whole process of thought. These results are due wholly to over-excitement in the Meninges; and it is here that the hospitals are doing their work of investigation.

Of course it is well known that the crimes committed by the drunken man are due to such excitement; and many such crimes are never recorded in the consciousness of the Brain itself. The inebriate has committed murder, and comes out of his erratic mental condition with no knowledge of it. This shows that the Brain may not in any way participate in the kind of insanity known as crime.

There are other forms of insanity of which the Brain has no knowledge; and they are excused in law on the theory that a man who does not know what he does, is not guilty of any wrong; and the jury is instructed to acquit the murderer if there is proof that his Brain did not know that he had committed a crime. If he had knowledge, then the verdict may be different.

POISONING the Meninges by the foul influences of the intestines is now recognized by experts, by hospitals and by the

Government as a direct cause of insanity and of crime. So important is this theory with the students of criminology, that much is being written and discussed on the subject; and, what is more to the point, the proofs are constantly forthcoming that most crimes can be traced to one of three kinds of poisoning of the Meninges, and that cures are being effected in comparatively large numbers today, even in the very year in which this is written, by controlling the poisons. These are as follows:

Of the crimes due to Poisoning, more than ninety-five percent are caused by Intestinal Poisoning.

Of the remaining five percent, fully half are due to tonsil poisoning.

The remainder are due to tooth-abscess poisoning.

These facts are not claims or theories; but are well established.

The time is not far distant when science will prove that insanity, crime, barbarism and even savagery are all associate conditions of a poisoned blood.

It was not so very long ago that science proved that tonsil poisoning caused rheumatism and other bodily ills. The next step was to show that tooth-abscess poisoning led to similar results. Adenoid conditions now play some part in the cause of mental deficiency and erratic living; and are being removed by the thousands every year. From what opportunities have been afforded science to investigate just where and how these poisons act on the mind and character, it has been fully proved that:—

1. Adenoid poisoning affects the Meninges first, and is there transferred to the rest of the body.

2. Likewise tonsil poisoning affects the Meninges first.

3. Tooth-abscess poisoning affects the Meninges first.

4. Intestinal poisoning, the more serious and devastating of all kinds, lays its fearful penalty first on the Meninges.

We shall see just in what way the blood picks up such poisons and carries them to the Meninges; a process in circulation that occurs in that organ, from which is supplied the acidulous flow that makes Brain thought possible. This flow must be pure in order to enable the organ of thought to do normal work. Poisons from any cause need be slight only in quantity to set up a revolution in the Meninges. That from the adenoids is quickly planted in the membranes.

3. CRIME.—The three phenomena: Delirium, Insanity and Crime, are allied; and all have their causes in one of three ways:

Injury to the Brain.

Defective or under-developed Meninges.

Poisons from adenoids, tonsils, teeth, or intestinal conditions; the last named being by far the most common and the most serious.

There are what criminologists term confirmed criminals, or born felons, or incurables. While not insane under the law, they are in the same class as persons of unsound mind, and are insane by the definitions of alienists, but being conscious of the crimes they commit, are held responsible and punished.

Invariably and without exception, where a criminal is incurable, no matter how classed, his Meninges are under-developed, or warped, or adhere in parts to the Brain surface, or otherwise are of the rank of the savage. For him there is no remedy; and we are compelled to omit him from our consideration. But it is true that a degraded blood condition due to unfit food, is always associated with defective Meninges.

Where there is injury to the Brain, if it may be repaired, the disposition to commit crime will be lessened, or will wholly pass away.

But the classes of crimes that are due to poisons such as we have enumerated, are curable if the patients can be induced to clean the body and its offending parts. So important is this condition that we have devoted considerable space to it in later pages of this book.

4. DISEASE.—One would hardly regard this as a Phenomenon; but it belongs under that definition. Its presence among humanity and other life cannot be explained by any known natural law; hence it is a Phenomenon. It is as uncalled for and as unnecessary as anything can be that is wholly superfluous. Of course the doctors know much about disease, but nothing about its necessity in the plan of life. They are not as yet on the threshold of a curative system. We must look, therefore, to psychic causes for its presence on earth.

Under these causes there are two creative-forces that are responsible for the conditions now prevailing on this globe:

1. The DEVIL-GOD, whose activities are known by his works;

and disease is one of the most devilish of all penalties that can, be inflicted on any born creature.

2. The kindly-god, whose presence is everywhere evident, and whose advance toward perfect conditions of living is seen on every hand.

The DEVIL-GOD is known by his works. If you find a building on fire, and there are such things as straw, shavings and inflammable oil near the part where the fire started, you know that a felon has been guilty of arson. If you find a man at the bottom of the river with his hands tied behind him and a heavy stone attached to his body, you know that a murderer has been guilty of this crime. So all through the category of cause and effect there are the things done and there are the beings that caused them. We know of those beings by their deeds.

Nothing exists or is, unless it is caused. Nothing happens of itself.

In Nature and in all Creation there is a purpose in everything. Disease is the result of some purpose. There is a penalty for ignorance in the human Brain when that ignorance could readily be overcome. It is your duty and our duty to discover the purpose of disease, what ignorance permits it to remain in the world, and how to overcome this ignorance. This duty we shall fulfil in the present volume.

5. FEAR.—This is a Phenomenon for the reason that it cannot be explained by any known natural law. It runs the gamut from the least to the greatest degree; beginning with the fear of trifles and ending in the climax of alarm over the loss of property or of life. In a world where the opportunities for happiness and the enjoyment of existence are so many and so great as on this earth, it would be supposed that there should be nothing to fear. But Nature on her part is always threatening us. If the summer's sun is too hot, the stroke fells us. If we are exposed to the winter's cold we freeze. The lightning strikes and death follows. The greater part of the surface of this globe is water, and we are so made that we drown in it if mishap occurs. Fire burns, and millions have lost their lives in the flames. Gravity slays countless thousands by drawing all objects to the earth. Gas asphyxiates. Poisons are everywhere. At one time so numerous were accidents and violent

encounters that it was said not one man in twenty died in bed.

Primitive man looked out upon the landscape with fear in his eyes; for if the wild beasts were not lying in wait for him, his own fellows were lurking in shadows or ambush to kill him.

When the times grew better and there was the prospect of dawning civilization, the air was supposed to be filled with gods whose anger must be appeased by sacrifices. Practically all gods were angry. They were appeased only by sacrifices. Prayer was not then thought of. Some life must be slain in order to lessen the anger of these gods. It began with the life of some animal; and progressed until human life was required; and the victim was a beautiful maiden. The people who believed in the necessity of these sacrifices lived in constant fear; and the human victim, being selected by secret methods, might be demanded from among hundreds of others, all of whom lived in the most terrifying fear from one year to the other.

From the fear of the anger of the unseen gods, there arose the dread of punishment following death. There has never been a tribe, a nation or a people that did not believe in a future existence; hence there came the belief in the ghostly nature of many manifestations that could not be understood. The man who had died was supposed to be alive in ghost form, and it was the possibility of the ghost of the dead man appearing before the living one that gave rise to a class of fear and dread that bordered on madness. The present age may not experience so acutely this kind of horror as have other ages; but there is still present in almost every breast a dire fear of meeting a ghost. The majority of people shun a graveyard at night, and prefer not to remain alone in an empty house when all Nature is clad in darkness without; when the trees moan in sadness, the winds shriek and sigh, and strange forms float by on the night air.

When loved ones are buried beneath the sod, and will not be seen on earth, the question arises, shall we meet them again? This inquiry and the complete mystery surrounding death, together with the wish and hope that another chance shall be accorded us hereafter, lead to the establishing of religious beliefs. A class of leaders in this line of thought undertake to solve the problems, and the result is some form of religion. In the world today there are more than five thousand religions,

each with its leaders who seek to offer hope of life hereafter.

Every religion succeeds in proportion as fear tightens its grip on the individuals who follow the creed presented to them for acceptance. When this fear lessens, religious devotion diminishes. In the Old Testament the impelling motive to adhere to the tenets of the old-time faith was always fear. From the beginning to the end of that Book, there is one continuing, endless threat. The only chosen people of all those times were constantly submerged in sin and rebellion against their God; and the answer was an unceasing and relentless admonition of the penalties to follow. The hand-writing on the wall that declared that the king had been weighed in the balance and found wanting, was re-written in every household and flaunted in every life. The unanimous wickedness of Sodom and Gomorrah which forbade the saving of even a single person, was but a local repetition of the flood when God repented that He had made man, and decided to destroy the human race in its entirety with the exception of one family.

It is not a question whether these histories are true or not; they were taught and believed in the old days, and served to hold over the people the fear they were intended to inspire.

Not many years ago the preaching of a literal hell, which had come down from the centuries preceding, was the lash that drove people into the church. It was fear in its strongest form. Read, if you will, the sermons that were preached in the past, and you need not go back far to find this fear universally aroused in humanity. The text-books of theological seminaries record what is a well-known fact, that a great calamity, or very severe and prolonged hard times, will always influence people to turn to religion. A great divine who had studied this psychological proposition very thoroughly, said, "The preaching of hell fire has made millions devout followers of religion; whereas the preaching of love and hope have soothed them into a state of indifference." But people today refuse to accept the doctrine of an actual hell, and so become disinterested in the subject of religion. On the other hand, when strong men who have defied all efforts to bring them into the church during the years of their strength and independence, when they find themselves dying yield to the overtures of those who are solicitous of their welfare. So criminals embrace religion when all hope of escape

from death has vanished. In all such cases, the instigation is fear.

There are more varieties of fear prevalent in the world than of any other influence over human life. The whole system of the criminal law is intended to instill fear in possible offenders; it is written from end to end in the spirit of fear. So are all civil laws. All Courts of Justice are courts of fear. Might makes right in all quarrels, all conflicts, all wars; if the result is right. Every man and woman knows of others whom they hold in fear. There is the fear of scandal, the fear of enmities, the fear of being defrauded, the fear of losses, the fear of poverty in old age, the fear of sickness, and the fear of death, always attending the race from the years of youth to the dropping of the final curtain.

No person is absolutely normal who carries in his heart or mind any fear that is causeless or that is unnecessary. If there is a real cause for fear it should be removed; and it can always be removed. If a fear is unnecessary, then there is an abnormal state of mind that should be corrected.

What is known as "the psychology of fear" is a weapon that is wielded by men and women of dominant character for the purpose of maintaining control over other persons. So complex is this power that a book many times larger than this volume would not contain complete accounts of it. In one profession alone, that of the law, a library of books would be required to describe the workings of the process that is called "the psychology of fear." Millions of people have fallen victims to this one phase of it alone.

Take an account of stock of yourself, and learn to what extent your independence and personal power have been reduced in this way; and then take steps to drive forever out of your life every kind of fear except that which is based on error or wrongdoing. Then eliminate these two; and become a giant in character. A great change will come over your whole life.

Do not mistake a reckless willingness to incur danger as evidence of a lack of fear; it may be the other way. Care, precaution and good judgment open the mind to the actual conditions that attend you, while recklessness closes it and becomes the same spirit that might guide the mariner who allows his rudder full latitude and drifts with the ship on the rocks.

* 6. SUPERSTITION.—This is the cause of both fear and hope; but is a belief; while fear is a cloud that hangs over life. The latter darkens all existence as far as its shadows fall; while the former is a real phase of psychic existence itself. Out of over six hundred and seventy superstitious beliefs, it was found that about forty were optimistic, and about six hundred and thirty were omens of disaster to come, or ill fortune to attend some venture. This shows the trend of life. Of the forty that were promises of something desirable to happen, fully one-half related to the chance of finding a husband, and three to finding a wife; indicating that the female temperament is more active than the male in this regard.

People today who wish to pose as wise or defiant of the laws of superstition, pretend to ignore the whole system as nonsense; and while they do not believe as they pretend, they will, in the presence of other persons, run counter to such superstition. Thus a man may walk under a ladder if his sweetheart is watching him, and he wishes to pose as brave; but when alone he will walk around the ladder. In the house of the same sweetheart if he should open an umbrella and hold it over his head, she would scream, while he would seek to laugh away the fear as ridiculous. But this Phenomenon is deeply grafted in the human breast.

The lower down the scale of civilization, the more firmly rooted is this belief, although the kinds of superstition are few in number; while the higher up the scale, the more voluminous are the instances and the less hold they have on the intelligent classes. Yet we find professors in such colleges as Harvard, Yale, Princeton and others, adjusting their daily movements to such beliefs, but in few instances only; and the proportion of such educators is small. Not all teachers are superstitious.

Among savages, superstition controls every individual thought and act. In semi-civilized countries, it shapes the entire national character. In lands like our own, supposedly highly civilized, it determines a large part of all transactions, makes the sailing schedule for great ships, secures its hold on the crews, inaugurates enterprises, directs the movements of business and labor, and even affects the nervous health of millions of people, despite their claim that they do not believe in it. It builds its own system on leading events; as, for instance, when it based

the superstition of "thirteen" on the Lord's Supper; or made Friday a day of ill omen. We have more than once heard recitals of what happened to every person present at a dinner where thirteen were seated at the table. One man whom we had known personally and with whom we had business relations for years, was one of thirteen men who ate dinner together; and at the end of the next year all of them were dead except himself; and he died twenty years after. But he had a list of the names of the other twelve, their residence addresses, the dates of their deaths and the causes of the same; so that we were compelled to accept the statements as true; and in fact we knew that he was honest. There was no doubt that twelve men out of the thirteen had died in the year. This is not the only instance of the kind that has come close to our knowledge.

By the law of chance such occurrences would be rare, so that it is difficult to account for them as coincidences. A psychologist of note explains them under the law of his cult, as due to evil influences. We explain them as follows: The Brain has great control over the nervous system as we shall learn soon in this book; the nervous system controls and directs the functions of the body; the knowledge that there have been thirteen present at a dinner, and that this number is unlucky and may bring death, follows like a haunting ghost day after day in the minds of very sensitive people until it undermines the health of those who believe too strongly in the claims; the power of resistance to disease is lessened and runs to a low ebb; and such people fall easy victims to illness.

Doctors agree with this explanation.

The important point is that, no matter how unfounded may be the belief in superstition, its influence is always for evil when it interferes with the duties of life, or takes away from a person that full independence which is the basis of a successful career on earth. Even the optimistic omens that indicate the coming of good fortune, or luck of some kind, are forms of diseased thinking. The idea that a husband is to be secured if certain incidents occur, is not a healthy mode of thinking. The rabbit's foot that is to bring luck in some venture, although on the bright side of affairs in its promise, is a very unsound financial adviser. But nearly all omens threaten bad luck of some kind; and all of them are the fruit of an evil control over humanity.

7.—WITCHCRAFT.—This is a Phenomenon that is supposed to have been disposed of by lack of legislation against it, and tacit consent of the law permitting it. The dictionaries of today honor it by the following definitions which we have used in the exact language found in such books.

WITCH.—One regarded as having supernatural or magical power by compact with an evil spirit, especially the Devil.

WITCHCRAFT.—The practice or art of witches; intercourse with evil spirits. —A supernatural power which persons are supposed to obtain by entering into compact with the Devil, who engaged that they should want for nothing, and be able to assume whatever shape they pleased, to visit and torment their enemies, and accomplish their infernal purposes.

There are more definitions but they relate to savages and have no part in our study.

Cotton Mather, who was regarded as the greatest scholar and author that America had up to his day produced, published in 1685 his work on this art, and it became the authority by which nineteen persons were burned to death in Salem in 1692; and others were executed at other times by various methods. Mather's work declared that witches were possessed of devils; and he cited the accounts in the New Testament where devils were cast forth from men and sent into the swine.

Witchcraft existed for many centuries, but broke out as a general epidemic in Europe several hundred years ago, and was at its height in the sixteenth and seventeenth centuries. In England alone more than 30,000 witches were burned at the stake. The last victim was executed in Scotland in 1722. In America the last executions took place in 1692. In England prosecutions for this art were abolished in 1736 by act of parliament. In France Louis XIV in 1670 by an edict forbade such executions.

The practice of witchcraft is not altogether extinct at the present time. There are numbers of secret groups of people who firmly believe that there is a King Devil, and that he sends forth millions of lesser imps that enter into the bodies of men and woman who are willing to make the required compact in order that they may do injury to their enemies and gain their wants. These people do not constitute a large proportion of the public. But as we descend the scale and come to the semi-

civilized nations we find them quite in evidence. Still lower, we reach the savages, and there witchcraft is in one form or another their religion; but among the Kaffirs the witches are so persistent in their control over the people that witch-doctors are employed to "smell out" these offenders, and bring them to an accounting.

The Meninges which are the seat of the Mind is also the seat of all past knowledge of earthly existence, through the same kind of records that are engraved in the Brain as the result of the experiences and acquired information. Millions of invisible grooves have been etched there and now live as memory. In the Meninges, a tiny speck of tissue not as large as the point of a needle, may contain billions of records of events that have come down by inheritance from eons past. The difference should be noted:

1. The Brain holds records only of that span of existence that is known as the duration of life on earth, from birth to death.

2. The Meninges hold records dating back as far as the material and vital forms of life began on earth, and reaching down through tens of thousands of years to the present time.

The latter embrace all time prior to the birth of the individual; the former embrace only the span of human life. That the Brain cannot possibly hold records unless they come from events that have occurred since the hour of birth, is too well known to be discussed. That the Meninges contain records of prior periods is proved all through this work, and in many other ways. What are known as the flora and fauna of delirium, are plainly the recorded pictures of life and growth that were on earth perhaps a hundred thousand years ago.

That there is a DEVIL-GOD is being proved as we proceed with this study. That such a god existed from the endless past is also proved. That he brought into the world all that is evil and ugly, is easily provable. If there is any challenge to this assertion it must refer merely to the use of names and terms. Evil is here, brutality is here, and every form of ugliness is here; and it matters little what name we give to their creator and sponsor. It is easy to disapprove of a name, but not of a fact.

The long past that preceded the coming of man on earth was nothing but ugliness of Nature; and for many thousands of

years after man appeared, all life was brutal, hellish and devilish, without one ray of peace or beauty anywhere. These well-known conditions may be given any name that you like and their author may be called by any title you choose. We deal with facts, and use names only as means of description.

Delirium is but the exciting of the Meninges so that they give up some of the secrets of the past eras.

Insanity is likewise the work of some evil power, whether a living being or a phase of omnipotence, does not matter. This mental illness comes from such a source, and that suffices as an explanation of its origin.

Crime could not possibly exist in a created being unless the inherited disposition to commit it were also created with it. Everything that is inherent in life is part of the making of that life, and has the same source. In a world where the absence of crime could be merely the expression of normal character, there is no need of introducing the tendency to do wrong, and thereby to bring unnecessary unhappiness to all classes of people. What is useless and valueless is abnormal and if evil it is devilish. As something cannot come from nothing, the disposition to commit crime could not have originated in the human breast of itself. Had it done so, it might have been localized; but it is universal. Had the purpose of creation been merely to give life and the enjoyment of living to the race, or to carry on its perpetuation, so needless and cruel a tendency as that which is criminal would never have entered into the scheme of creation. Hence crime is the work of the Devil-god.

Disease, which is wholly unnecessary, is likewise indefensible from any standpoint, and has its origin in the same devilish mind as crime.

Fear is closer to the conditions on this earth a hundred thousand years ago than any other influence. It is the continuing heritage of the long past.

Superstition is kin to fear with the same parentage.

Witchcraft, while not now legalized by punitive measures, is the modern view of the ancient mind; so ancient in fact that it is a long journey back to its inception. Instructors of psychology in universities tell their pupils that when there is a general prevalence of belief among a people, and especially among much of the population of the world, looking toward the hope

of immortality, or life after death, the very belief in itself is proof of the thing believed. This is undoubtedly good philosophy. One of the most convincing proofs of life hereafter is the general belief of the millions of people on earth, that there is such life. This belief holds the same relationship to genuine truth that instinct holds to the guidance of the lower forms of life. Instinct never makes an error. No animal was ever trapped or tricked by its leadership. Widely developed beliefs, especially those that spring up of themselves in the human mind, are wholly instinctive, and never mislead.

The belief that a compact exists between human beings and the devil is founded on instinct. If it were confined to one people, or to one class, it might or might not be due to instinct; but having at one time prevailed over the entire world, and today being held responsible for much of the evil in life, it cannot be idly set aside as an incidental phase of character.

Even if it were not instinct, the fact that it has played so great a part in human existence for thousands of years, shows that it is at least a reflection from the brute past.

8.—GHOSTS.—Here is another belief that comes under the category of the Phenomena. There was a time when every man, woman and child believed firmly in the existence of ghosts. Today this belief has been lessened to some degree, yet many people who declare they do not have faith in such things, are nevertheless inclined to accept the old theory that the spirits of those once living walk abroad on the earth after death. Shakespeare reflects the times in which he lived by numerous visitations from the land of spirits. It is said that in the century in which he wrote the belief in ghosts was actually universal. In our own times, when it has been practically impossible to prove the appearance of a spirit, the belief has moderated. If a millionaire were to offer his entire fortune for proof of the existence of a real ghost by such evidence as would be accepted in a trial Court, he would still have his wealth intact.

For fifty years we have maintained a widely arranged investigation system, by which, when there came the report that a ghost was to be seen in a certain place, the claim could be thoroughly examined. Today every leading newspaper, equipped for getting at the facts after the news value of the sensational announce-

ments has been exhausted, sifts the claims as thoroughly as is possible. Joining with them, there are scientific bodies anxious for some proof that a real ghost does exist, if such is the case. One hundred years ago, the ghost would have won out in this struggle, because the methods of probing were not perfect. Fifty years ago several ghost episodes were palmed off on the public as genuine for the same reason; and because they were not then disproved, there are people now living who adhere to their belief in them. We do not think that, in the last twenty years, any such claim has succeeded. In fact there is hardly one ghost story prevalent today, where a half century ago there were a hundred or more. Either the ghosts are not willing to have the light of truth turned on them, or those who would proclaim their coming know better than to do so.

Yet this belief prevails all over the world.

In the most civilized countries today the majority of the people believe in the existence of spirits. In lands of less advancement nearly all entertain the same credence, and most of them are sure they have seen ghosts. Falling still lower in the scale, we come to the savage races where ghosts are as common as living beings.

The great writers along religious lines, aver that the belief in ghosts was the earliest of all religious Phenomena. It existed in all forms and among all peoples. The extent to which it prevails today caused the organization of a school of comparative religion of which Herbert Spencer and Julius Lippert were the chief representatives, for the purpose of finding the origin of all religion in ghost-cults. The more civilized a religion is, the fewer ghosts it includes in its teachings; but there is not today and never has been any religion that did not have its ghosts.

This custom began in ancestor-worship among the most primitive peoples of the past. The wonderful unanimity of this worship in widely separated parts of the globe, and among tribes that could never have heard of each other, marks it as the heritage of devil-worship existing before man came on earth; passing into human life through the Meninges.

The most primitive form of any religion began in the belief that sleep and death were the same, except that the man who wakes from sleep is alive on earth instead of in the spirit world. But in his sleep his spirit was free to leave the body and wander

about at will, going great distances and returning swiftly in time for waking up of the body. This belief was not confined to one tribe nor to one part of the globe, but sprang up spontaneously among all peoples; and it was uniform in character. As the spirit was released during sleep, so it would likewise be released after death; and as it wandered at will during sleep, so it would roam wherever it chose after death. This situation compelled the survivors to protect themselves.

It was a peculiar fact that a person who had been mild and harmless when alive was now dreaded and feared in the spirit form.

The ghost was credited with being a swift traveler, able to pass to the remotest realms of space in a few seconds. It is probable that only the over-wrought nerves of a living person was able to bring the appearance of a ghost to view; and as fewer were seen than felt, there came about the belief that the invisible spirits returned to former abodes, remained in the rooms, sat at the tables, saw and heard while not being seen or announced, and excited the most abject fear on the part of the families. This led to the practice of removing the dead body through an opening in the side of the house, made for this exit, and the closing up of the hole after the funeral, on the supposition that the ghost would never return by any other route than that by which he went forth. While this is not logical for several reasons, it sufficed, and no ghostly visitor who had thus been thrust out through the specially made aperture, ever came back. This custom still prevails among certain tribes, and is not confined to any one section of the globe.

No matter if the spirit is of one who was loved in life, it is feared after death. Their return was not wanted. To keep them busy in the other world, certain things were buried with them. The bow and arrow were laid with the warrior; jewelry with women; and children's toys with the little ones. In Dahomey and Polynesia slaves are sacrificed to attend their masters in the spirit world. Among the ancient Germans horses and even wives were killed and buried with their masters so that they might be with them in the life that was supposed to follow. Until very recently, the Hindu suttee, or wife, was burned on the funeral pyre of her husband, so that she might accompany him on his mysterious journey. The claim that her life was taken

when he died in order that she, knowing this would be her fate, might care for him while he lived, and protect his health, has been disproved. She firmly believed as he did that both would go together to the spirit land.

It has been stated by investigators that there is not living in all India today a man or woman who does not believe in spirits, in ghosts, and in life after death; and from the high caste Hindus come all the cults that are engulfing thought the world over, and that are undermining the established religions.

By our definitions a spirit is the disembodied life that has been set free by the death of the body. A ghost is a spirit of a living or a dead person. It is visible; while the spirit as such is invisible; but whenever as the latter it can be seen, it becomes the ghost of itself. We declare most positively that ghosts, if they ever existed, are extinct, and will remain extinct to the end of time. Whether there are spirits or not, is another matter, and will be thoroughly discussed in another part of this book.

Apparitions, not the ghosts of dead persons, come to the Meninges in the several kinds of delirium; and when they so appear they are reflections of other times or other scenes. We have never heard of the appearance of the spirit of a dead person coming to one in delirium; it is always something revived from ancient eras and then recorded on the membranes as we have stated. This tends to confirm the fact that the Meninges record only the events prior to this life, while the Brain records the events in this life. What the Brain sees within itself is never real. What the Meninges project upon the scene was once real. The fact that no ghost has ever been projected by the Meninges, proves that such things are not real.

9.—DEVIL-WORSHIP.—We have said that it is taught in the courses of psychology in the universities that whatever is believed by great numbers of people over widely scattered areas, is the result of instinct; that instinct has never yet misled any person or beast; that the universal belief in life after death is the offering of instinct as knowledge of that fact; and that the generally accepted belief in the existence of the Devil is also

the teaching of instinct, and as such is absolutely true, for this power can never be wrong.

Devil-worship in the olden times, and for many thousands of years, prevailed everywhere in the world. Not a tribe escaped it. Not a semi-civilized people was free from it. The chosen people of Israel were lashed repeatedly into recognition of the God of the Bible; and as frequently drifted away into devil-worship. The latter is carried on by images and idols. Today we have millions of people following this custom. In ancient Greece there came to the front the best civilization the world has known, and yet every man and woman was a devil-worshipper; and their idols were everywhere. The same is true of ancient Rome.

The Devil was supposed to be an evil king-spirit possessing the power to bring ruin and disaster on individuals and countries; or else a personified evil principle in Nature which was the same thing except that it became a power rather than a person. There are today a very numerous sect of devil-worshippers who call themselves devil-worshippers; and who are found in Turkish and Russian Armenia and the valley of the Tigris. They pay respect to Christ, to Allah, and to the Devil; on the principle that the evil one must be appeased in order to ward off trouble and disaster. The ancient Greeks and Romans, with no connection whatever with the rest of the world in this regard, based their devil-worship on the theory that the powers of evil were far more numerous than the powers of good, and many times more mighty. This conclusion was correct, and came about by the aid of instinct. It is still true. The powers of evil are far more numerous than the powers of good, and many times more mighty. The conditions of present-day life prove it. In America, in Asia, and in Africa, widely separated parts of the globe, this belief and the religions that were built on it, sprang up among the peoples without the aid or knowledge of each other, showing that this hold on the minds of human beings was inherent and inherited, and not accidental.

So important is the subject from a scientific standpoint of investigation that we shall devote an entire section of this book to its consideration.

The life of every man and woman is more or less tied up with all these undesirable influences.

10.—HYPNOTISM.—This is a Phenomenon, and is still unexplained. It was ridiculed, like all new things, and regarded as the teaching of pretenders, not so very many years ago; but today it forms the basis of many departments of curative systems in use in the great hospitals; and every Government has made use of it for its value in helping eradicate mental and nervous maladies that cannot be reached in any other way.

We know much about electricity, but no one knows what it is.

We are learning more every year about hypnotism, and are gaining new knowledge of the highest importance; but as yet no one knows what it is.

Doctors call it the Phenomenon of Phenomena. It differs from sleep in that it brings a form of wakefulness to a person, while the Brain of that person is unconscious of it. The subject is awake, but is the ready tool of every suggestion, with some limitations, that the operator chooses to make; and on being restored to his Brain consciousness he is wholly ignorant of what it has said or done in the hypnotic state.

We have learned in former pages of this book that humanity is the result of Devil-god creation; but that breaking through this brutal work, there is the influence of the kindly-creator seeking to offset the evil of the Devil-god; and this influence began to take effect some thousands of years ago. The Devil-god, as we shall learn in the next Section, fed on cruelty and on the sufferings of others. He made man to suffer death in the jaws of wild beasts. But the kindly-god interposed and brought to the victim the blessed release of hypnotism; and made this law universal throughout the earth; thus releasing from pain all life that was preyed upon by other life.

We know a creator by his works.

It is immaterial whether or not the creator is a person, an individual, an identity, a power, or a principle; names mean nothing; facts are everything. Two facts stand out:

1. Life devoured life; and other life destroyed life for the mere purpose of killing as the ferret will slay thousands of chickens without eating one of them.

2. All victims of this practice of killing, no matter for what purpose, are put in a hypnotic state in order that they may not suffer pain; thus the greedy desire of the Devil-god to enjoy the agony of dying life, was thwarted by the advancing influence of

the kindly-god. This was undoubtedly the beginning of hypnotism. It originated in the far distant past, and its transactions were recorded as part of the events of primitive existence, being preserved solely in the Meninges.

Starting as a blessing, but attached to the brutal episodes of life, it may be regarded as the gift of the kindly-god; but it always will be associated with some form of evil, such as disease, insanity, bad habits and dangers to the human body or some of its functions. The attempt has been made to secure new knowledge by its aid; such as the solution of mysteries, the solving of problems of invention or discovery, or otherwise; but it still clings to its primitive uses and has no other future. Some experimenters are trying to unite it with the forms of inspiration and revelation, but face continual failure. In order to be truly effective, the conditions on which it works must involve some malady or danger. It is not clairvoyant. Many traveling operators turn it into comedy by the ridiculous performances of their subjects, such as making love to brooms, embracing posts with fondling and passionate kisses, and endless pranks, most of which are practical jokes played on these victims.

These things merely show that when a person is hypnotized, he loses consciousness, but is awake, and therefore is ready to believe anything that is told him. The bird that is rendered helpless by the chattering of the cat, regards that animal as its friend, and goes willingly to its jaws. This is the same type of human hypnotism. The other bird that is drawn by the glare of the devil-nature in the eyes of the serpent, is equally well satisfied with its prospect of being received and entertained. It is nothing but unconscious wakefulness attended by a belief in everything as some other life wishes it. Hunters who have been rescued from the jaws of wild beasts, have lost all feeling of pain, while witnessing what is about to transpire.

There are countless forms of semi-hypnotism in use in all business matters, by which people lose great sums of money and property through the hoodwinking influence of others. They are conscious but are led to believe what they are told; and afterwards wonder why they were induced to do so. They are semi-hypnotized. In every department of life there are people in possession of the power to produce this condition of semi-hypnotism. The only perfect defense against such influences is to be

found in the development of personal magnetism. By application to the publishers, we have no doubt they will furnish information along this line and will offer every form of help to the ambitious students of this work. We could not include the study of personal magnetism in this volume as it would make a book almost as large as an unabridged dictionary, the weight and bulk of which would be prohibitive. We try to teach one subject at a time, complete in one work, and to make it absolutely thorough in every line of helpfulness.

The springing up of new cults is another evidence of semi-hypnotism, and it is supposed that every religion has secured its followers by use of the same law. The Brain of the child is controlled almost perfectly by whatever belief is drilled into it. Once a firm religious belief is grafted on the character of the child, it can hardly be removed or modified by a life-time of counter influences. The religion may be as right as the light of day, or as wrong as the savage code of human sacrifices; if once put into the blood of the child, it stays there to the end. Every now and then we find a new religion getting under way; and we look into the faces of the followers, as we did sadly when the world was said to be about to come to an end, and we find this state of semi-hypnotism. Some of the new cults teach bloody rites, even in New Jersey; some teach self-mutilation; and some teach nakedness; while others teach anything their leaders can induce their followers to accept; and all are semi-unconscious; which is not a very encouraging proposition in this age of a supposed advanced civilization.

A group of the greatest alienists in America recently stated that in their opinion eighty percent of the people were more or less under the influence of partial-hypnotism; a condition that can be burned away only by the acquisition of natural, normal, positive magnetism; and in six hundred thousand tests it has been proved that the development of natural personal magnetism fully burns away this debasing condition of partial-hypnotism.

As we have shown, and as has been proved by investigators such as Herbert Spencer and Julius Lippert, all religions have originated either in ghost-cults, or under the spell of partial-hypnotism. Spencer published his "Principles of Psychology" in 1855 and based it on natural unfolding of life on earth. If religion is founded on ghost-cults or partial-hypnotism, it will

not stand the test in the crises of the world, such as the recent great war, and in holding humanity to its high tenets. There is but one genuine basis of religion; and that is the law of right in everything. When this is taught and adopted, it will stand every test. Ghost cults include the ghost existence after death, with the promise of immortality. Something more is needed before that promise can be fulfilled. We must understand the truth as it is found in Nature, and in a knowledge of the GREAT PSYCHIC, the Ruler of all Rulers, the Law of all Laws, the Arbiter of fate and destiny.

As humanity is now entering on the PSYCHIC AGE, it is time that we wake up to the knowledge of the facts that surround our existence.

But hypnotism is nothing more than an acquiescence, while the Brain is unconscious, in the will of another life. It is the left-over heritage of the long past when brute creation killed all life within its power; a release from the agony of pain in the process of being killed or eaten by beasts of prey; the vestige of which influence and release still lingers in humanity, and has been brought into activity by accidental discovery. We predict that it will pass away with the approach of the PSYCHIC AGE, into which all the races of earth are now entering.

Autopsies of persons who have died in the hypnotic state, show that this influence affects only the Meninges, which confirms the claim that it is brought into activity now by that organ alone; and as that organ transmits nothing but the events and experiences of past ages, hypnotism is a relic of the brute era on earth.

11.—SEANCES.—The belief in these so-called sessions of spiritualists, is one of the Phenomena of human life. It is true that millions of men and women so believe. We do not undertake to challenge their evidence and claims, for we do not cover all the ground that would be necessary to do this; but we have in person and through thousands of very reliable representatives, given the matter a very thorough investigation, and have not found sufficient reason to accept the claims that are made along this line.

But we do find that practically all the followers of the cult are sincere in their beliefs; while we have reason to doubt the sincerity of many of their leaders. The genuine part of the cult

is in the rank and file; and if there is fraud, it is confined to the operators. There are many psychological experts in the world who have made every possible effort to determine the truth; and they adhere to the belief that spirits do not enter into these seances, and that the cult is maintained by the influence of partial-hypnotism such as we have discussed in the preceding pages. On the other hand, great editors, writers and thinkers are positive that there are spirits loose in space or on earth; and some claim to have had communications with them. In the mixed state of Brain and mind of humanity, it is possible to build up self-credence in anything; and to construe all kinds of occurrences as proofs of all kinds of claims. We are able to prove by similar lines of evidence that anything we devoutly wish, is so.

To extricate the facts from so much that is bewildering and seemingly contradictory, is no easy task. But this is the work that now demands our attention.

We have no theory to establish or to demolish.

It is time that all thoughtful men and women should wish to know the truth. When nearly ninety millions in this, one of the most civilized lands on earth, are handicapped by partial-hypnotism, as has been shown, no one can be positively sure in his belief, or in any theory; and the only safe guide is in the truth as sustained by facts. It seems deplorable that people will close their minds against facts, and adhere to beliefs that are sure to crumble when the veil shall be lifted and all things shall be known.

That there are forms of life not visible to us on earth, is easily proved. That their ghosts, or any ghosts, are at large, is easily disproved. That there are spirits in communication with humanity, will be presently considered. That there are powers that affect and control human existence we shall discuss as we proceed. Remarkable things have occurred in seances; but of every thousand such sessions that take place, not more than one has any genuineness. It is this genuineness that has led to the building up of the elaborate system of fraud. But the position we take is this: It is not fair to your intelligence to follow any blind leader who captures your faith by the influence of partial-hypnotism and who draws you on to the ends he sets before you; generally if not always to his financial gain.

12.—CLAIRVOYANCE.—This Phenomenon is the power to see things and advents by channels of view not natural. It has never satisfactorily been developed in hypnotism; but is claimed to have been proved as a part of the function of seances. If you have lost some money on your way home, and it has been untouched by passers-by; or if you have mislaid something in your house; or jewelry has been stolen; if you have faith in the clear-seeing powers of some clairvoyant, you call on her; for it is generally a her; and she passes through certain convulsive movements and is in a sort of trance, whereupon you note down the disclosures that occur to her in such state; and you go forth and find the missing article. That is, you may find it, if she possesses the genuine power of clairvoyance.

From over seven thousand recorded experiences akin to the above, we have reports of three successes; fifty-one part-successes; and the rest all failures. Many of the last named class have been obscure descriptions that could be construed one way or the other, at will; but were of no value. It is this proportion as a rule, of genuine clairvoyants that prevail in the profession.

When this power is present during the trance state, it is referred to as clairvoyance, and generally is regarded as unreliable. When it is present in a state of wakefulness, it is either thought transference or telepathy. Catalepsy is a disease. While it is spasmodic and attended by slight or serious convulsions, it is identical with the trance condition. The genuine medium passes through certain spasms and miniature convulsions, and then is asleep in the Brain and awake in the Meninges. The fraudulent medium creates similar spasms that are artistically attractive, and winds up her nervous system until she has satisfied her patrons, and is in her assumed trance, having narrowly escaped the temptation to simulate the contortions of the great baseball pitchers who seek to put opposing batsmen in a trance of their own. By sufficiently practicing this quasi-trance, the non-genuine mediums do in time develop some slight power of clairvoyance. But as the whole scheme is the heritage of the brute past, it has no proper place in our civilization.

The Brain is the seat of all that has occurred in life during one span only; from the date of birth to the date of death. The trance state when genuine has no relation to this organ. The Meninges are the seat of all that has occurred in ages prior to the

beginning of the span of life on earth; and the trance state is always due to a diseased influence affecting those membranes; hence comes from a period of time many thousands of years removed. It is savage in its origin. Certain rites among the lower tribes induce this condition. The Indian dance is instituted for the sole purpose of bringing on this trance state; and it is continued for hours until every dancer loses consciousness. Many savages purposely invent and create activities that induce assumed and genuine catalepsy.

We knew the cataleptic, Bishop, and saw him drive, triple-blindfolded, from the White House to the Capitol, in Washington, between twelve and one at noon; attended by the Chief of Police, reporters, and a scientific representative from the Government; selecting the time soon after the midday hour when Pennsylvania Avenue would be thronged, and many vehicles were passing and crossing in all directions. He drove at top speed, shifted his course as emergencies demanded, avoided collisions, and kept clear of pedestrians. The street was crowded with people as the result of a previous announcement. That he was unable to see was admitted by his critics; and verified by officials. As he had shown his remarkable power of clairvoyance many times, the genuineness of this performance was not discussed; rather were experts seeking to explain the power.

There have been a number of other genuine cases of clairvoyance; but compared with those that are fraudulent, they are exceedingly rare. You may not meet one in a lifetime. The seeming honesty of those who pose and even have endorsers of their ability to see clearly without the use of the natural sense of sight, is subject to attack when one knows how to undertake the investigation. Most of them are clever in the extreme; and coupled with the fact that eighty percent of humanity are under the influence of partial hypnotism, it is not to be wondered at that they have adherents and vivid endorsers.

13.—LEVITATIONS.—In this line of exhibition the citizens of the land of India outclass all competitors. In jugglery also they are supreme. When a man is able to make a large-sized dog emerge from an egg of the proportions of the product of

poultry, or is able to bring forth rose bushes from a pint-size pot, with roses of unusual fragrance and pleasing colors, directly in front of your face, and can do other things of equal wonder, he is able to lift tables, and move pianos or other articles, with the ease of a sixty-foot giant, or a crane and derrick such as might be required to lift a derailed locomotive back to the tracks. The difficulty is in the fact that these men have never volunteered to replace the locomotive under the conditions stated. Their work has never been constructive, but always in the line of entertainment for a trivial reimbursement.

It is probable that of every hundred thousand instances of levitation, not more than ten have been genuine. It is a well known fact that there are newspapers and scientists of the very highest standing, who are willing to make any reasonable sacrifice of time, effort and money, in order to secure evidence of a genuine case of the suspension of the law of gravity. In the inquiry department of one of the best known and most widely circulated dailies in America, an official of a society of national reputation, asked the paper if there had ever occurred to the knowledge of any of its officers, any cases of genuine levitation, or of the suspension of gravity; and in the course of time a very complete reply was published which declared that all public instances of levitation were tricks; that as far as they could learn all that were made in seances and cabinets were faked; and that, in the course of investigation covering a long period, there were eight well authenticated instances of the suspension of gravity, but that only one of these could be vouched for by the officials and reporters of the paper, five of whom witnessed the incident and were willing to make oath to its genuineness. It then went on to describe what occurred.

A scientist who had some doubts about such a thing actually happening, came upon an instance in his own experience, and at once acknowledged the fact that it could not be otherwise than genuine. We have in other works, and once in this, referred to a living experience in our own home where a very heavy mahogany table, with no contact except the finger-tips of the operator, rose from the floor, dashed twenty feet to the wall opposite, broke a great mass of plastering out of the wall, disabled itself by fracturing a leg in a splintering break that would have required six men to accomplish by body force; and

lay in defeat at the end of the hall, where it was seen in after years with the great leg still broken in a fracture, and in front of the un-repaired wall. Of this incident we have positive knowledge, and there was not the slightest opportunity for trickery.

A body of scientists invaded India for the purpose of settling the disputed question whether or not the jugglers there were able to suspend the law of gravity by acts of levitation; for in that land there are the reputed experts in this practice. Out of six thousand exhibitions by that number of operators, there were nineteen cases reported where fraud or deception was impossible. These cases involved the raising of the bodies of girls from the ground. The operators performed in the open, and had no means of attaching wires or other things to these maidens. The visitors were allowed to come close to the operators and their subjects. But the men who possessed this power were high caste in their profession, never exhibited in public for money, and lived peculiar lives in great seclusion. Their one tenet in religion was honesty and their one habit was absolute cleanliness of body inside and out. Just what relation these matters had to their power of causing levitation was not apparent; unless it is true that specially gifted people live in ways that are different from all others.

What they meant by perfect cleanliness of body within, we will discuss in a later page, as it associates itself with certain habits that have other value than levitation.

14.—METEMPSYCHOSIS.—The belief in the passing of the life of the body after death into another body, is a Phenomenon that can be explained by understanding the nature of the records made in the past on the Meninges, and so passed down from the long ages to the present time. The seed of man is transmitted from one generation to another. In every seed there are the details that are to be carried on to the next generation. The smallest cell is large enough to carry on billions times billions of events and experiences. It is the awakening of these records in the Meninges that brings the belief that we have lived before, and naturally should live again.

Scenes from the immediate past have been brought to mind in this way. There are several instances of visits to the old homesteads of two generations before, where every detail was

described in advance, and without opportunity for the exercise of thought transference or telepathy. Some mediums in very recent times have attracted the attention of scientific societies, and have been taken in charge for the purpose of securing what knowledge could be obtained in this line; and these women have had the gift of describing places where their subjects once lived, and in some cases where their father dwelt; giving the details with remarkable accuracy and fullness. They secured such knowledge from the Meninges of their subjects; as in most cases the latter had no memory whatever of the scenes to which reference was made.

If it were true that a man had lived before because he recalled the details of a former life, such memory would be meager, and spasmodic with no real value; and such previous existence would lack the inherent worth of continued identity and unbroken memory. If a man dies and another man is born, which is a process going on all the time, if the one had no connecting memory of the other, or if there were no continuing identity, then the second man could not interest his predecessor. Before you were born there were many others who lived ere your time. Suppose you had been one of those who had been born and had lived and died in some era of the past, and you did not know the party, or have any recollection of the affair, what is there different in that situation from not having lived at all in the past? If your memory dies with that former existence, and if you are not the same individual, how does it interest you to know that you did in fact live in another body?

One woman tells the world that she was Cleopatra.

How does she know it? Why choose Cleopatra, when there were better women to pick from? If one woman is allowed to claim the swarthy skinned Egyptian queen, another woman may do so; and certainly only one could have lived in that body.

15.—MUMMERY.—This Phenomenon is called prayer, by a misnomer. The only prayer that can be entitled to that name is the labor of the Mind, never of the Brain. The latter organ is concerned with feeding and supporting the body of flesh; while the Meninges hold relation to the past history of creation

and the needs of other interests than food and housing. When a man or woman prays with the Brain, the prayer is mummary, and accomplishes nothing. Probably several hundred millions of people never get any farther than mummary in their praying. The cutthroat Arabs do all their praying by mummary. In Russia you will see, or could have seen before the war, many brigands and villains enter the churches or cathedrals, recite their mummary and go forth to rob and kill.

There are tribes that have prayer-wheels, which they turn as they unroll their supplications. One tribe in China, living in the mountains on the far borders, set up prayer-barrels. These revolve and unfold their appeals for what they know not, and seem to care little. Worship is the expression of religion, and prayer has always been a part of worship. It may be in words, or it may be in the form of sacrifices which are requests for the exercise of clemency toward the one who offers it. Idols have always existed, and in every religion. There have been many ways of praying to these images. Homage is one kind of prayer. In the great cathedral of Rome, the image of an apostle has had the toe kissed off, and another has been placed on the foot in its stead. One of the most advanced and civilized religions of modern time and of today, sets up thousands of idols, to which homage may or may not be paid.

We are not criticising this influx of images.

The only point to be made is the fact that when prayer does not emanate from the Mind, which is the only seat of immortality, it is mummary no matter who indulges in it. The multiplicity of images is not in any way reprehensible; and is probably a very worthy custom. But if prayer is to be answered it must have the right origin; absolute and perfect sincerity, backed by a genuinely honest heart and true devotion to the religion which it makes use of in its supplication. It makes no difference what the religion is; it may even be Mormon, or Druidical, if the devotee is loyal, not so much to the dogmas taught, as to the principles of sincerity, honesty and truth, with all other good principles annexed *ad libitum*. One word only will admit you to all the blessings of this life and the life to come, and that is the word RIGHT. Nor will it help you in the least to be full of everything else that your creed calls for, and empty of RIGHT.

Mummery is the diseased form of prayer.

It is the negative phase of it.

The true form will appear as we proceed.

But as prayer is the expression of every religion, and as religion has been the chief occupation of all the peoples of this globe until of recent years, and this expression has never risen above mummery, it is well to know that the power of prayer which is capable of performing miracles, is wholly lacking in the forms of worship that prevail almost universally. That is why the most civilized religion the world has ever known did not stand the test in the recent great war when Christian nations fought Christian nations until millions of brave men laid down their lives and other millions were made cripples by the cruel and savage methods that omitted no tortures that inhuman invention could devise.

What is born of the Brain is of earth, with all its grossness and evil nature; and a religion that is constructed of tenets, dogmas and beliefs that are expounded by the Brain of man, is not able to stand up in any crisis or endure the test of the conflict of passions.

What is born of the Mind is immortal, and embodies all that is worth living for here or hereafter. What it is and what it leads to will be seen after we have disposed of the evil side of existence. But Brain religions are fantasies of the Devil, and have come down to us from the brute age where they originated in the universal ghost-cults of the primitive past.

So much has been said for the reason that religion has been, until in recent times, the leading occupation of the whole world; all-absorbing in its hold on the thoughts and activities of all classes from the least to the greatest. It still leads all other interests, except in our land, where it is held in less esteem than formerly. But it will remain in one form or another the dominant influence in the lives of those who are dreading the call of the Reaper and the inevitable fate of all earthly existence.



SIXTH DIVISION

THE DEVIL HIMSELF

NO PERSON has a right to look upon life in a false light. We have shown that eighty percent of all humanity are under the influence of partial-hypnotism. They see things through the eyes and views of their senses and their greeds. It is possible to be partly hypnotized by the things that one wishes to take place or to have. It has been said that the formula for a new religion is first to find out what you most desire to believe; and, second, to suit the creeds and demands of the religion to such desire and belief; and if no such religion has as yet appeared on earth, one will be created to meet these requirements. In like manner it is the habit of the race to take the path of least resistance in whatever must claim attention; and to pass over all else.

When we use the term, DEVIL, we do not of necessity intend to refer to a person, or an individual life. The origin of the universe is not traceable back to any personal or individual creator. No theological seminary or other institution that prepares young men for the ministry teaches an individual or personal god; for such a being is impossible. In its place is substituted the term or idea of a power; all-present, all-knowing, and all-potent. A god-head possessing these attributes is easily possible, but the attribute of all-presence must exist in a power as widely spread throughout the universe as the universe itself. All-knowledge likewise must reach out as far as space and matter exist. All-power may radiate out from a central god-head,

but it must be coexistent with the forms of matter and life that it controls. This attribute may rule through the ether of space, or through the Mind-quality that made matter.

That there should be created worlds and substantial life in the realms of space, seems more marvelous than the handiwork itself. The reason, or the need for these worlds is not apparent. Great acts are always inspired by great purposes. What the purposes are that instigated this vast scheme of architecture in the sky is not a solvable problem. We do not know, and we may never know. To us this earth is of enormous size; to the creative Mind it is smaller than a grain of sand on the shore that borders the ocean; and it is stated by astronomers that there are probably as many orbs in the sky as there are grains of sand along the ocean-side, and under the ocean.

Small as this world is to the creative Mind, and large as it seems to us, it is a pigmy orb compared with our sun, with its diameter of a million miles or more. But this enormous sun is still a pigmy compared with a star of the first magnitude with a diameter of 150,000,000 miles. Imagine if you will a sun which of itself has a disc so wide that it would extend as far as from our earth to our sun, and two-thirds as far in addition. This size is inconceivable, yet it exists in Arcturus. Such an orb with its tremendous upheavals of fire and matter, tossing violently in endless explosions and deafening reports, emitting flames heated to such a temperature that no planetary life could be possible within ten thousand million miles or more, must require a great section of the heavens to itself and its operations. Why such a body of matter was created, and from what material staggers the imagination.

Then we are non-plussed and dumbfounded when we behold the microscopic forms, and discover the atom, a billion of which would not occupy the space of the point of a cambric needle; and are informed by scientists that each one of those tiny atoms is a sun-system within itself; that each has its central sun, around which revolve planets in perfect freedom and abandon; and that on each of these planets it is possible that human beings live and endure the same vicissitudes of existence that fall to our lot on this globe.

If a sun like Arcturus overwhelms our imagination with a diameter of 150,000,000 miles, what shall we say of the atomic

sun-system that harbors a race of beings as active and discontented as ourselves, and yet is so small that a billion of such sun-systems would not be as large as the point of a needle. Surely there is some profound mystery in these extremes. It is either all a dream, or a gigantic game ordained to feed the pleasure-loving deity or deities that made such things possible.

Again we stand awed by the knowledge that the pent-up forces within the sun of our solar system are so tremendous that only a giant Mind could have given them their power; compared with which the greatest energy of this world is of the same relation as a grain of sand is to the earth itself. More than this we are told by scientists that the same forces are locked up in the sun-center of the infinitesimal atom. More than one learned man has stated that there is in a molecule enough energy to blow up a great bridge. These assertions are published in works dealing with those subjects, and are not our statements. It does not matter whether or not they are true. The fact that interests us is the wanton waste of energy and material unless some definite purpose instigated creation.

We of course recognize the meaning of omnipotence, and of the other attendant attributes in the creative Mind that put these great worlds in the realms of space and took control of their operations. But where such a creator secured the material and how it was transferred across space to its million points of destination, again staggers all conception.

It is in a state of tremendous upheaval, amid tremendous scenes of super-gigantic activities, and yet organized to a nicety in every section of the sky. Laws govern every movement and fix every orbit. Seen by one vast-viewing eye, it would resemble the agitation of boiling water; but when beheld by the gaze of the creative Mind it is the acme of perfect order and harmonious arrangement.

Such is the universe of which we are a part.

If there is a purpose in this immense waste of matter and activity, it will not be known to us unless we can catch here and there gleams of knowledge that will indicate the meaning of it all. Some facts are interesting along this line, as they help to a slight extent.

What is more easily determined is the authorship of the part of the universe that is allotted to humanity. There has never

been an exception to the law which says that by their works shall we know them. The works of some creative power are here on earth. These effects are found in two classes:

1. Those that disclose a fixed purpose to bring evil into the world.

2. Those that disclose a fixed purpose to bring happiness into the world.

Two lines of purpose, each diametrically the opposite of the other, cannot possibly be the work of the same creative being. Therefore there were two creators, just as it is stated in Genesis that "the gods created heaven and earth."—The translation of the word "gods" into God was unwarranted and was made to suit the wishes of the leaders who followed the commandment, "Thou shalt have no other gods before ME."—This indicated that there were other gods, or that fact would not have been mentioned. But apart from Biblical authority which is conclusive, the fact that we find two fixed purposes involved in creation, makes it certain that there were two opposing forces at work in the creation of this world. These forces were not engaged simultaneously in their labors. Evil came first and held sway for all the ages, and is still holding the major power here. It is this evil that we will discuss, in the hope that it will be recognized and combatted in such ways as will tend to draw closer to us the kindly power that awaits our cooperation.

In the preceding Section we explained the character of the Devil, and the origin and meaning of Devil-worship. The one universal mistake of all savages and of all civilized peoples is that, while fully believing in the existence of the Devil and of evil spirits, they have sought to appease them by all kinds of sacrifices including human life. No greater disaster could occur than to win the good will and fellowship of the Devil; yet there have been spent in this effort millions of lives and boundless wealth, to say nothing of the wasted energies and warped means of existence that have reduced the independence of men to the most abject servility. Today more than three hundred million people are following this same method of appeasing the Devil and his evil spirits.

It has been stated by scientific men that where there is a widespread belief, arising spontaneously in all parts of the world and among peoples who are not in contact with each

other and cannot follow the teachings of others, such belief is instinctive; and there has never yet occurred an instance where instinct erred, or misled the race. The combination of these two premises constitutes what is known as natural proof of the existence of The Devil and his evil spirits. But there are many other proofs, one of the most convincing of which is in the laws which say "by their fruits ye shall know them," and "by their works shall we know them," and similar adages. The works are here and speak for themselves.

It is not necessary to repeat that the belief in the Devil absorbed all the human race without exception, in every land and country from the lowest savages to the most cultured nations; and that it is only in recent times that some few persons have discarded the idea of a personal being acting in that capacity. Of course there cannot be a personal being; but there is a creative power, and that is enough.

"In the beginning the GODS created the heavens and the earth," just as the Bible states.

But in the beginning the evil god alone began the creation, as we have described in the early ages of this work. Names have no value whatever; some modernists employ the word EVIL as representative of this co-creator. This is satisfactory to us. Or any other name will be agreed to, if the fact remains. But why stop with the word EVIL?

The first letter that every child pronounces, no matter where the child is born, or to what nation or tribe it is attached, is the fourth letter of our alphabet. This is the letter "D" and is made by the tongue intercepting the flow of sound at the front upper palate or roof of the mouth close to the teeth. By the habit of repetition which is common to children, two "D" sounds are uttered. As the first vowel is always the open sound of AH, the word is DADA; and is accepted by the male parent as an honor due to him.

The idea of Father still prevails as a term applied to God.

But there is a more important part played in the use of the letter "D" in our study of the present subject.

The word EVIL, by attaching to itself the letter "D" becomes DEVIL. Thus the evil spirits are the devil spirits. But this is of no value as the language has not grown in that direction.

But it is of the greatest importance to know that the first two

letters of the word DEVIL are the first two letters of the word, DEUS, meaning God. It is known that the word Devil is derived from the Greek word DEMON, which refers to the same creative being; and that the word Demon came from the word Deity. Again we find by going back to the first language of earth, that the word Demon and the word Deity both come from the Sanskrit word, Dyaus, which is closer to Deity than to Demon. The point we make is that the Devil, the Demon and the Deity were conceived as an inter-related being. The letter "D" is persistent as the root sound of Devil, Demon and Deity; and has come down to us as the most terrifying letter in the alphabet.

The Devil made this earth and all the life on it for the purpose of feeding his greed for the enjoyment of cruelty and brutality. In a world where there is no need of anything but peace, health, happiness and independence, this Devil-Nature has instituted every form of evil and suffering that the most devilish being could invent. Humanity has no choice, but is forced into the process of being born and growing up amid wholly unnecessary brutality and misery, only to die helplessly and be returned to the earth from which the body was made. Life is forced upon every one.

There is every reason why this existence should be filled with every source of happiness.

There is every reason why it should be attended by peace and safety.

There is every reason why universal health should be given the race and freedom from pain and bodily suffering.

There is every reason why men and women should be endowed with freedom from the slavery of passions, cravings and evils, instead of being made slaves to these diabolical influences and powers.

Purity of living, peace of heart and mind, gentleness of conduct in all the associations of life, the enjoyment of the beauties of Nature and of the many blessings that might have been showered on the race, were necessary as a part of a kindly creation; and in their place we have every evil, every form of cruelty, every kind of brutality, every method of suffering, every infliction of agony that the most devilish nature could devise or invent; and all wholly unnecessary. Let us take a brief inven-

tory of the works by which we are to know the author of them:

1. *Discontent*.—This spirit is planted in every human heart, in order that there shall be crimes, conflicts, and wars. If Discontent had never appeared, peace could easily have followed.

2. *Devastation*.—This is the work of the same agency; and its hand has smitten every fair land, every growing field, every home and garden on earth; not once, but repeatedly in all the centuries that have come and gone.

3. *Dread*.—Not willing to permit the people of earth to build their homes and make their gardens and cultivate their fields in peace and in hope, the same agency has filled all hearts with Dread, and thus embittered lives that had a right to dwell in happiness on this globe.

4. *Danger*.—The people who have been forced to be born against their choice, because they had no voice in the matter, instead of being accorded safety and uninterrupted enjoyment of the fruits of their toil and ambition, have been surrounded by every conceivable danger, and it has required the genius of superhuman invention to concoct the great varieties of threats against life that now exists.

5. *Debt*.—When in the struggle to meet the demands of living, to become the owner of a home and land, to rear a family in comfort and wisely give them an education, when the funds are accumulating to provide for old age, there comes the gaunt figure of Debt to wipe out all that has been gained. If the ordinary causes cannot bring this spectre to the threshold, then there is the temptation to speculate, or to gamble, and in a brief time the little accumulations have disappeared; leaving the poorhouse as the last abode of the family whose hopes had been high in earlier life.

6. *Dope*.—The lure of this form of temptation is so constituted that it takes hold of the will power and ruins it. When Nature might be all beautiful and attractive, what devilish spirit put into its plants this horrible power can be surmised only on the theory of the direst hatred for the race, or the desire to witness its sufferings in the throes of abject slavery. It is all unnecessary from any standpoint of kindly creation.

7. *Drugs*.—While Dope enslaves the power of men and women to achieve personal success in the world, there are countless drugs that attack the physical body and the nervous system.

Dope ruins the Brain, and strikes down every ambitious hope. Drugs are inventions of the creator of the plant and mineral kingdoms whereby flesh, nerves and vitality are poisoned to overcome other poisons that have also been invented and offered humanity as foods. Ninety percent of all things that are eaten as foods, or taken as drink, are unfit for the body; they are disease-producing and require other poisons to counteract them. They are all unnecessary if the causes had been omitted.

8. *Drink*.—Here the diabolical purpose to inflict misery on mankind is clearly manifest. Not satisfied with luring men and women into the bondage of Dope where mind and will are destroyed, the changing of the better products of the vegetable kingdom into the most degrading influence through alcoholic slavery, is so unnecessary that it can have no other meaning than the desire to reduce humanity to the lowest dregs, and to find pleasure in their sufferings. Every food that is useful, and every fruit that has value in the support of the body, is given this devilish change, so that the poison of alcohol might be developed. More crimes, murders and horrors have followed in the train of this enemy than have been brought about by all other agencies combined. Like Dope, the use of it begets the further use until abject bondage follows. The victims lose all the opportunities for winning the better things in life. In all these struggles the Devil-Mind finds its greatest pleasure and satisfaction; for we must judge him by his works.

9. *Dregs*.—The human body with its Brain and Mind is the most wonderful form of creation possible; and its faculties, hopes, ambitions and opportunities for rising to the grandest heights in the world, are unlimited. To reduce this being to the depths of existence far below that of the meanest beasts, is the work of a Devil-God. By the lure of destructive influences, all the good in mankind may be driven away, and only the Dregs remain, such as we see in every great city. London has its millions of Dregs. Paris has fully a million. New York more than a million. Chicago nearly this number; and so on through the lists of concentrated population where these derelicts hide like rats driven to bay. From them emerge the idlers, the criminals, the disease-infested bodies, to bring danger to all better life. No beast is so degraded as a human being thus deprived of all decency. That the Devil intended to inflict his vicious horrors

on humanity, is evident from the fact that other life has been exempted. Among swine you find no Dope-takers, no Drunkards, no felons, no criminals of any kind; and the filth in which swine wallow is outwardly while human filth fills the entire body within. This perversion of the finest type of creation to the most debased is the result of deliberation creation.

10. *Disease*.—Here again we witness the havoc that has been wrought by design against the human body. Suppose that in some laboratory a genius greater than the world had ever before known had discovered a process whereby the elements of the earth could be assembled and shaped into a being so wonderful that all beholders should view it in amazement; and that this new being had been furnished with powers and faculties to compete with omnipotence itself; yet hidden away in its secret parts every sort of enemy had purposely been placed so that a ceaseless attack were to be made on its life from the day of birth until death finally wrecked the achievement and mocked at the maker; would such destructive agencies be looked upon as necessary or as wanton trifling with the whole affair? Suppose you wished to have erected a mansion in which to live securely, and that you had employed the best builder of your day for this purpose; and he were to do your bidding with apparent success, but that he hid within the floors and walls more than two hundred dangers to the safety and endurance of the building, knowing that these enemies would soon after you took possession begin their insidious attack on the structure, which would be renewed in one form or another until finally the house should collapse and be leveled with the ground; would you regard this trickery in the light of an accident, or the result of design and malignity?

Disease is a created enemy of human life.

It has its origin in the same way and at the same source as the life itself. It is ingeniously invented, and is concealed by every form of masterly attraction that a cruel creator could devise. For years we struggled to grasp the meaning of the enemies of health; and did not realize the solution until we were made to understand that there is a definite purpose in luring humanity onto the rocks of danger in the guise of temptation. To carry out this evil design, the things that hurt most are the most desired in foods and drinks. The basic cause of the majority of maladies is the congested state of the stomach and

membrances; and this condition is brought about by the cookery that is most pleasing to the palate. Nothing tastes better than foods that are fried in lard, and the list is long and alluring; but here are found those enemies that quickly stop the heart from beating. Pastry and pasties, chips, pies, crullers, fried chops, fritters and their kin are really more attractive to the palate than are the plain and substantial foods; hot rolls and new bread please better than old bread; fried oysters than the ordinary stew; crisp meats than the plain roast; and so on through the list. Coffee is more attractive than water; tea more than milk; yet tea and coffee are poisons.

The matinee girl fills her stomach in an afternoon with soda water, which is a poison; with chocolate bonbons which are poisons; and with a sickish array of dainties; because she accepts the offerings of this form of temptation rather than sit down to the plain foods of the evening meal. Soon she becomes anemic, tuberculosis follows, and there is no cure for the malady. The Devil creator intended just the result that followed. The man of strength orders a plate of ham and eggs, and with these in his system, he suffers insomnia, nervousness, irritability and congestion, which must be counteracted either by drugs or by drink.

Hunger teaches the child to eat in order to grow. If you place before him an assortment of cakes, candies and dainties on the one hand; and substantial foods to which he has been accustomed on the other hand; putting the latter near to his reach; he will pass them by and appropriate the things that will surely make him sick, put him to bed, and require the doctor. In this case, which is not uncommon, the Devil-Mind intends that he shall suffer, that he shall undermine his health by false foods; and yet these are given the attractiveness that compels him to make the evil choice in order that he will discard the health-giving things. All through life disease is invited by trickery and hidden dangers in the foods that most please the palate.

In thousands of tests in cases of alcoholism, men who have expressed a desire to avoid the use of intoxicants, have been unable to do so when their diet has been of the kind that causes congestion; for a congested stomach craves stimulants; and the only tempting foods are causes of congestion. Hence it is seen

that this craving that has wrought more ruin in the world than all other causes combined, is created for the purpose of effecting that ruin, and is invited by the diabolical methods of preparing the foods of life, so that they may maintain such congestion and make it impossible for the victims to escape from this slavery.

In the air are bacteria that are ready to set up many diseases; four kinds of pneumonia germs await entrance at the month; tuberculosis germs ride on every particle of dust that floats through the room; diphtheria, typhoid, and the more deadly classes are on the alert to fell man; and yet not one of them has any part in the plan of life. If you injure your foot or hand with a rusty nail, or in some other way, there are germs that will invade the injury and set up tetanus. In a few days your jaw will be closed, and nothing can pry it open; and so you will die in agony, because the Devil-Mind so ordained it.

The dog is more intelligent than human beings taking the average people the world over. His morals are clean. He has no vices. His chief virtue is his loyalty to his master and friend; something that is rare in the latter. He is not a drunkard, nor a libertine, does not gamble, take dope, commit murder, steal or lie. In retaliation for his good conduct the Devil-Mind places in the saliva of the dog the germs of rabies; the beautiful child of the master is bitten by the animal when suffering the throes of a fiendish malady, the like of which is hardly found in all the rest of creation. Soon the child becomes a raving maniac, and after days of the most excruciating torture, is dead. The cause is a tiny scratch made by the tooth of the dog.

A doctor is endeavoring by an operation to save the life of a patient and his hand is cut so slightly that he hardly notices it. Blood poisoning sets in, and the doctor dies, although every effort is made to help him. The insignificant scratch slays the great life. The son of the President fell victim to the same malady, and the cause was a blister on the foot. There is not in the whole fabric of creation any just cause for these evils; and, as they are purposeless, and not a penalty for any breach of living, they must be designed to give pleasure to the Devil-Mind. It is the old story told over again many millions of times, of the enjoyment that is afforded savages in beholding the sufferings of the victims they torture. The Indians burned their captives at the stake; but took their time to end their suffer-

ings; the fire was lighted at sunrise, and was kept slowly burning all day long, lest the torture cease too soon. It was a real delight to them to realize that the victims, whom they had never seen before, and most of whom had no desire to antagonize them, but who had been captured in raiding parties on non-offenders, passed the long day in slow torture. This is an inborn demon spirit. It was not confined to one tribe or country, but grew up spontaneously as a universal custom.

Those savages were the progeny born direct from the womb of the Devil-Nature that gave them their thirst for these brutal cruelties. It is the most potent truth in all creation that the earliest life on earth was closest to the creator. If you wish to know the character of the maker of this world and its peoples, go back in your contemplation to the first forms of human life that appeared on earth. There is no escape from this fact. Those primitive savages, low, vile, degraded, debased, cruel, bloodthirsty, came direct from the handiwork of their maker; were like him because closest to him; and there was no appreciable gap in the scale of life between the creator and his created beings. We are presenting the Devil in these studies. In doing so we cannot escape the proofs forced on us by certain laws that have no exceptions, and which are these:

1. The LAW of Instinct.
2. The LAW of works.
3. The LAW of Inherent Nature.
4. The LAW of Closeness.

These laws tell the exact facts; always have spoken the truth; never have had exceptions; and cannot be varied.

Instinct is the one Law that has never misled or deceived any form of life. It has thousands of uses. In the present consideration, it relates to what is known as general or universal belief; meaning such beliefs as spring up spontaneously in different parts of the world among peoples who have never met or heard of each other. One form of this instinctive belief is the universal credence in the existence of the Devil.

The Law of Works relates to the fact that a creator or maker or producer of life or results is known by what is made or produced; therefore the conditions we are describing in this section of our study, being the works of some cause, tell with unerring certainty what that cause is.

The Law of Inherent Nature relates to the disposition that is given to the beings that have been created. If the disposition when left to itself without restraint, runs to evil, to crime, to vice, to cruelty, and to all the degraded traits that abound in humanity, this proneness to go wrong is inherent, is inborn, and was placed in human life with devilish intent. The idea that at one time there was a paradise on earth, from which man fell, if such a contradiction could have ever existed, would prove this Law to be true; for no created being would possess the disposition to fall if it were not created with him for that purpose.

The Law of Closeness is still stronger, and is impregnable from every standpoint of investigation. It relates to the first forms of creation; what they were, tell us what their creator was and is. If we were to take humanity as we find it today, we would see a created life, of which less than one percent reflects a kindly-god; while the balance reflects a Devil-god. But we are not closest to the creator. In order to behold what came direct out of the hand of the maker as far as this world is concerned, we must go back into the first era of life on earth; and we find ourselves in the BRUTE AGE. There were then no palliating conditions; all was ugly, crude, cruel, evil, debased and wholly charged with the Devil-Nature. Had a kindly-god had a hand in creation, some indication would then have appeared. Life that preceded man was at constant war with each other; killing to devour; and killing for the satisfaction of its passion for inflicting suffering. And man, from any standpoint of tradition, history or surmise, was typified in the account of the Bible which made the son of the supposed first man a murderer, who killed another son of the first man; while the first woman and the first man, knowing only what had been instilled into their character were unworthy of the supposed contributions to their happiness. In other words, all primitive human life began with murder. This is true from the standpoint of every line of investigation that has been made.

There has been no recession in the past from something better to something worse. On the other hand it has been a steady coming up in the scale of existence from the blackest forms of creation; and these were closest to the creator; and prove with absolute certainty that such creator was the Devil-god; no matter whether such god is a being, a power or a principle.

The old Greeks, representing the highest advance in civilization the world has ever known, were asked why their gods idealized for the most part the evil influence from the supernatural realm, and replied that "the gods of evil were far more powerful than the gods of good."—The same was true of the Romans. The same has been true of all nations, peoples and tribes; where rites, customs and images or idols have carried on the one chief work of appeasing and warding off the devil-gods.

We have presented these Laws under the discussion of Disease, for the reason that the vast scope of flesh maladies and mental inflictions on the race, show that, while man is trying through superior knowledge and science, to rise out of the bondage of this scourge, he is compelled to confront more of such maladies and inflictions. The purpose is evident to hold him down.

The same purpose is apparent in the world of flowers, fruits, food growth and the beauties of field, garden and forest. Experts who are now fourscore and more years of age, tell us they can remember the time when there were very few enemies in Nature among the products of earth. Now all fruit trees must be sprayed in order to save their fruits; and orchardists are almost every year fighting new enemies. The most beautiful flowers require attentions that were not needed years ago. Grains suffer from all sorts of enemies. Recently almost every chestnut tree was killed by blight covering an area of three million square miles in this country alone. The beetle is a new comer. Some years ago, we saw many orchards that were converted into dead trees in two seasons by the San José scale. Fungous diseases are everywhere increasing. It seems that all these diseases of the vegetable kingdom are recent arrivals, brought upon the world in order to defy the progress that is being made by science.

As every disease is unnecessary, is cruel and a purposeful infliction on life, it can have no other meaning than the intention of the Devil-god to bring disaster on humanity in every conceivable form. The mistake that man has made in the past, and is making in the present to some extent, is the systematized effort to appease and conciliate the Devil. This form of worship has been in all ages, up to near our times, the one great national occupation or tribal institution; and as such has occu-

pied all the time, all the thoughts and all the inventive genius of all races everywhere, so universal and complete has been the Devil-hold on human life.

That this fearful bondage can be overthrown will be shown clearly in the coming pages; but we must first recognize the greatest of all facts, that the Devil exists in some form.

11. *Doctors*.—Here is another D. We seem to have many presentations of the letter D. It is not our purpose to class Doctors as individuals with the evils of the race; but as necessary evils of themselves as a profession. Among savages, as the Kaffirs, they are an evil of themselves; and the Africans of this country and elsewhere have a dread of the night Doctor that haunts the swamps and chases them home after dark. In modern science, the Doctor is master of all medicines and drugs that are used in the treatments of Disease; and surgeons, now a class of Doctors by themselves, are equipped with knives, saws, and implements of war on injuries. All are necessary and important but all are associated with the most unnecessary inflictions on humanity, disease and injury.

12. *Delirium*.—This is the torment that attends temporary visitations of Disease, or lesion of the membranes due to drink or errors in eating. It dethrones the reason at times, and converts its victims into beings of quite a different nature from their normal selves.

13. *Dementia*.—Here we have the permanent disease of the Brain or mind; and nothing can be more cruel than this condition in which men and women who, normally, intending only love and affection, turn on their dearest friends and relatives, and slay them. No such condition exists in the vegetable kingdom the cell of which is the basic structure of the body and Brain of man; and it is uncommon to find in the animals such infliction. Fright as among horses and cattle, or the rabies among dogs, will work havoc, but these are caused by special conditions.

The question of sanity or insanity is one of advancement in civilization. No being can be more insane than the primitive savage. The world of created life began with no other human beings on it except those who were actually insane; and when we consider these as being closest to their creator we see the character of that creator. The cat that charms and eats the canary

bird, is excused in the criminal code as not responsible; it knows no better. When we read of wild orgies of demon-like cruelties that have prevailed as the tribal character of the savage peoples of earth, we say they knew no better; and this is true. They followed the impulses of their created natures.

Alienists assert today that all persons are insane or demented; and that the only question is one of degree. In examining the tendency of men and women to follow twisted mental ideas, in preference to those of sound judgment, we find that the really sane individual is rare. But what the law regards as irresponsibility is the criterion by which dementia is determined. When a man is able to recognize his friends and relatives, and performs the duties of the day in the usual manner, he is regarded as sane; or if he knows the difference between right and wrong. If in his mad impulse to harm others he is unconscious of what he is doing, then he is regarded as demented.

The legal line is clearly drawn.

The demented man has little or no knowledge of what he is doing. His course of conduct is erratic. He may rave, or mumble, or harbor in his mind strange ideas of things and persons, of doings and activities, and create so much alarm among his neighbors that it becomes necessary to shut him up in an asylum. Here the line is crossed. He is unsafe when at large, and his presence is a source of danger to everybody with whom he comes in contact. He is known as one of the asylum insane. This class is growing with great rapidity every year; so much so that experts state that if the same rate of increase continues, the mental disease will involve the whole race of human beings. So while, on the other hand, science is prolonging life, there is the Devil-power at work to ruin it; for what man or woman wishes to live whose mind is unbalanced, and who must end their days in an insane asylum?

14. *Decay*.—Everything in the world that is beautiful, or valuable, or desirable, is doomed to decay from the moment that its creation is conceived. This is unnecessary, and would not have been ordained by a kindly-creator. We are given the pleasure of seeing exquisite flowers, but they are brief in their beauty; decay is their fate. The loveliest maiden that ever entranced the beholder, faces the same destiny; and in the grave at this time are the bodies of those women who have

reigned in the drawing-rooms and halls of the past and had their fill of flattery and worship. Man builds his palaces, and the hand of decay levels them. No city of splendor stands today that rose in its regal grandeur a thousand or more years ago. A few centuries suffices to disintegrate the noblest handiwork of man.

There is in the molecular composition of all matter and of all life the spirit of decay, placed there before it had being. The modern grave-maker encases the bodies of the dead in stone and concrete, so that the dissolution of the flesh shall be held in check; but whether it so remains for a century or for thousands of years, the same process is its fate. This evil spirit in life is wicked and vicious. When something worth having is brought into being, it should remain as made as long as it is worth the cost of effort and invention to produce it.

15. *Destruction*.—What Nature does not dissolve through decay, man and Nature combined are seeking always to destroy. War overruns whole countries; cities are razed; cathedrals are wrecked; homes are laid in waste; factories ruined; fields torn into shell-craters; mines flooded; and millions of lives sacrificed on the altar of hate, in the name of conflict or for the ends of ambition and conquest. But there are countless other ways than through battle that destruction is going on. The waters of the seas hold millions of tons of sunken ships, and millions of lost lives. Fire takes its fearful toll of homes and buildings, of property of every kind, and of growing forests that have been rearing their great trees for many years, only to lose them in a few hours of flame.

Human lives are prey to countless and endless dangers on land and sea. In the streets of the cities, more than one hundred thousand persons are killed by the modern vehicles in the hands of unsafe drivers; railroad property is destroyed to great loss every year, and other lives join in the growing total; and everywhere the many forms of creation are subjected to this evil. The magnificent building that has made demands on the store-houses of the earth's wealth, and on the labor and ingenuity of man, lies in its ashes blighted by the hand of destruction. It would seem more in harmony with the elaborate purposes of creation to maintain and preserve the wonderful and beautiful things that might bring charm and enjoyment for all the ages

to admire, rather than begin the seeds of decay the very moment they are brought into being. It is like offering the good things of the world to eager hands, and snatching them away in the moment of their acceptance. It is a typical enactment over again of the bit of history wherein an irate father gave to his daughter who had married against his wishes, a fine estate, containing a grand mansion fully equipped with all the luxuries that wealth could buy, and who, as soon as the couple were in possession, wantonly destroyed the house, and left the occupants homeless. Only a Devil-spirit could conceive such cruelty.

16. *Dotage*.—Here is another wholly unnecessary affliction which is visited on the created beings that are placed on this earth. Dotage is the return to the childishness of youth, with a silly mentality added, when all manliness and womanliness have been sapped by the invasion of the changes in the body, until the mind is drivelling and semi-idiotic. The beings that came upon the arena of this life, and grew up in pride and hope, are things that any creator should be ashamed of, and should repudiate as unworthy of his handiwork.

17. *Decrepitude*.—What Dotage is to the Brain, Decrepitude is to the body. This breaking down of the faculties occurs not only in the human species, but in all other forms of life, including both the animal and the vegetable kingdoms. The noble tree suffers Decrepitude and falls amid the scenes of its former grandeur, to be trampled and crushed in the rotting debris of the ground. Did you ever stop to think of the cruel hand of creation in ending the lives of the animals of the forest and jungle? Remember that these animals had no choice in coming into the world, and no choice in the awarding to them of the disposition to kill and destroy. They are not what they made themselves, but what they were compelled to be against their will and perhaps desire. After endless days of struggle to keep alive, they in time grow old. Their young desert them, not remembering the mother love that was ready to die in their behalf. The aged beast is unable to secure its food, for Decrepitude has done its work and rendered it helpless. This inability to hunt and move about comes over it by gradations; more and more each day, until at last it lies down in the lap of the forest and awaits the coma that ends in death.

This climax is discreditable even for an evil creator.

Man's suffering is less acute when there are kind hands and hearts to assist old age to endure the breaking down of the body. But Decrepitude is always a shameful termination of the life that began in the hopes and ambitions of youth, and fought the battle of existence nobly through the winning years, until the relentless finger of destiny pointed the way to the grave.

18. *Death*.—There has never existed a valid reason for Death coming into the world. From every standpoint of study and investigation, it is the clearest of all propositions that Death is not only unnecessary, but wickedly and wantonly useless. In the eyes of any creative power, time moves so swiftly that a century is hardly a minute as we experience it. The span of life is but the flash of a few seconds. The child is born with suffering and danger to the life of its mother, is tended with loving care and trepidation in the days of its infancy, is cared for and watched over during its helpless years, grows up through the vicissitudes of youth, embarks on the voyage of life with eager promise of success, matures, grows old, becomes feeble, wastes away and dies. To us this is the span of life. To the creative power it is the passing of an idle moment.

In other words, it is like making an elaborate and wonderful being, and slaying it as soon as it is made.

The fear of death, the knowledge that death is certain, the constant threat of death in every step in life, the suddenness of its coming at times, and the sureness of its final approach, are all torments that are planted by a Devil-Mind in the breast of humanity; all unnecessarily, without justification, devoid of any reason whatever, and done to carry out the premeditated plan of creation, in order to afford to the evil power that made this doom, the pleasure of adding the final stroke of agony to the suffering of the race.

The body is the marvel of ingenious invention; and should be endowed with the life that was given it, not for the brief span of earthly existence, but for all time. Ten thousand excuses and religious dogmas may be offered in explanation of the fact that man must die; but all of them are attempts to suit the theory to the facts. The claim that death came into the world because the first man fell, is untenable; for the first man or any other man would not have fallen unless the disposition to fall

had been planted in him by the creator. No man sins by choice. No man goes wrong by choice. The disposition to be what a man is, comes from the same source that plants in the cat the disposition to lure the bird and kill it, or that instills into the beast of the jungle the purpose to slay its prey. Life is what it is made to be. That man has no choice in his erring career is proved absolutely in another work that deals with this phase of the subject, and gives in full the proofs and facts.

If the Bible account is correct, the first thing that man did when he came direct from the hand of his creator, was to fall, and the first thing his son did was to kill his brother. Not having had any training, direction, experience or light on what was to be expected of him, he followed the inborn spirit of his own mind and heart; and what he did was exactly what he was born to do. The coming into the world of Death because of the erring nature of man might be an attendant of that nature, but both it and Death were ordained long before any human being existed.

THE DEVIL and HIS WORKS.

Let us list at this place the WORKS of this evil power, and then look to the influence of these works and their attendant spirits on human life:

The works number eighteen. By some accident, each one begins with the letter "D."—By a similar accident the EVIL power appropriating the same letter "D," adds it to itself and EVIL becomes DEVIL.—D—EVIL.

The Works are as follows:

1. Discontent.
2. Devastation.
3. Dread.
4. Danger.
5. Debt.
6. Dope.
7. Drink.
8. Drugs.
9. Dregs.

10. Disease.
 11. Doctor.
 12. Delirium.
 13. Dementia.
 14. Decay.
 15. Destruction.
 16. Dotage.
 17. Decrepitude.
 18. Death.
-

In studying the influences that control human life under the mastery of the Devil-Mind, we must first understand the relationship of this evil power to humanity, and the purpose that has been at work from the beginning to overwhelm such life with the disasters that have been brought upon it. The basic law is this:

No other power than that of the Devil-Mind had any part in the creation of this world or of the life upon it.

Until you realize this fact you will not grasp the meaning of the control that such power has over every man and woman living.

There are four LAWS that prove the fact set forth in the basic law, as stated above. Any one of these Laws is absolute proof of the truth of the assertion that the Devil-Mind made man and the world and all that is in the world. These we will review from the earlier part of this Division:

1. FIRST LAW.—*Instinct*.—Instinct has never erred. A mighty reward could safely be offered for any instance in which this power had misled man or beast, or fallen into error. One of the surest presentations of Instinct, is in the fact that when there is a universal belief among the peoples of the world, no matter what their status or rank, such belief is the voice of truth. Thus the universal belief in the existence of the Devil-power, or in immortality, is Instinctive, and therefore self-proved. The belief need not be unanimous. That it is general is sufficient.

2. SECOND LAW.—*Works*.—Nothing is more certain in this world or in the supernatural world than that we are able to

know the maker by his works. If the latter are good, the maker is good. If the latter are devilish the maker is a Devil-power. When we note the eighteen works listed in the preceding page, we know at once the character of their maker. There is no exception to this rule.

3. THIRD LAW.—*Inherent Nature*.—Life that comes from life contains the character of the life from which it is derived. The disposition that is inborn, is that which has been planted in life by the maker of that life. Among the beasts that first came on earth there was but one kind of disposition, and that was ferocious, cruel, brutal, fiendish and devilish, without one ray of hope for gentleness and kindliness; and all human beings were fully as degraded and fierce as the beasts. What the inherent nature of humanity is today, has been fully discussed. This law proves itself and shows conclusively that the offspring is like the progenitor.

4. FOURTH LAW.—*Closeness to the Creator*.—Here is a law that has in itself absolute conclusiveness and accuracy. It is one of those Laws that convince the obstinate mind of the scientist, who must have more proofs than any other class of men. He is right. There should be more proofs than the world has had given it in the past. Here the scientist accepts the Law as stated; that Closeness to the Creator is absolute proof of the character of the Creator. There is not the lapse of time in which the created beings might have strayed off and dropped from a high estate; for that which is just delivered out of the hand of its maker, is the direct and immediate product of that maker; and is a sure indication of his character and nature.

There is no escape from this Law.

We are not referring to what might have been the conditions in another world of the estate preceding the creation of man. All that concerns us is what kind of man was dumped here on this globe. We start with life here.

The manner of beginning is unimportant.

There is an Attendant Law that sustains this Fourth Law, which says:

Since humanity came on earth there has been a steady progress onward and upward, showing that the farther back we look the lower and more degraded is humanity, and the farther forward we look the higher and better is humanity.

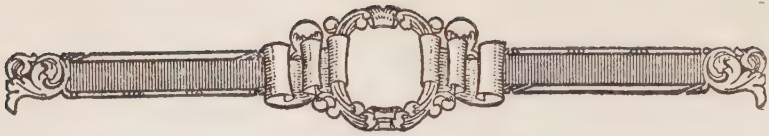
In other words this tells us that the worst was at the beginning, and the best is yet to come.

But that beginning was the direct and immediate product of the creator. It was as if man had just been shaped and given life, and set out of the hand of the creator on this earth to begin his career here. All we are seeking to maintain is that this earth, and all its life, including man, were Devil-born, Devil-made, and Devil-controlled at the time of their creation, and are so controlled today subject to those better influences that are cropping through and emerging from the new conditions of existence that are everywhere apparent in this world.

When the student of these pages grasps these facts, he is at once equipped with the knowledge that will guide his footsteps through life safely and securely; but not until he understands the nature of the handicap that is inflicted on him in this race of existence, will he be able to take care of himself. He is surrounded by influences that emanate from this Devil-control over all created beings, and these influences are at all times the sources of impending danger.

This brings us to the

STUDY OF "OTHER WORLD LIFE" AND ITS CONTROL OVER HUMAN EXISTENCE.



SEVENTH DIVISION

OTHER WORLD LIFE

WHAT IS KNOWN as OTHER WORLD LIFE is any life that exists anywhere except on this globe. As nothing can begin to exist here of itself, there must be sources of control that are beyond this earth. No one challenges this fact, for it is self-evident and self-proved. Primarily the sun furnishes the vitality that starts things going in this orb. Even instinct taught this fact to the early races, and to savage peoples. As such peoples are closest to their creator and are guided by instinct in their beliefs it is not surprising that they hit upon a most important fact, that vitality to make things grow comes from the sun. Hence is set up the Sun-God of the Egyptians, and of many other peoples; and the religion known as Sun-worship that has prevailed and still prevails far and wide over the earth. One of the most persistent of religious sects are the Devil-worshippers and Sun-worshippers that are found in Armenia and southern Russia today. They acknowledge the New Testament as a part of their religion, but it has minor importance only.

No one supposes that there is animal or vegetable life on the sun; but as nothing could get a start here or maintain its growth or even its existence without the vitality that comes from the sun, it must follow that there is something there that is imparted to things here. It is immaterial what it is; so that there is flowing out of that central orb the vitality that is received on this earth. This proves that we are dependent on at least one other world for our existence here.

The sun is not an independent orb. No world that floats in space is separated from the rest of the universe. Material life is not being transported across the sky, but many influences that affect and control matter are pouring in on us constantly; and these must be classed as ethereal; although some folks insist they are spiritual. There is no objection to the use of this term if by that we mean non-material.

In the preceding Division we have shown conclusively that a Devil-power made this world and all life in it. We must try to determine what diabolical purpose was being enacted that created so much misery and suffering in this life when there was no need for it. It is not a difficult process to carry our study back to the time when the universe was occupied by nothing but an omnipotent Mind; and this is known as the Fund of Mind. A Fund is a whole. In order to divide itself up in integral parts it must create individual forms of itself. The desire for companionship is so universal as to be one of the teachings of Instinct, which never errs. Companionship could not exist unless there were companions or attendants, and these must come into being as individuals created out of or separated from the general Fund known as the Fund of Mind.

A power that is omnipotent is able to accomplish everything in any way that is possible; but it is not possible to cut off portions of this Fund of Mind and declare by fiat that such portions are beings which are to become companions. For this reason it was necessary to mold beings out of the materials that are furnished by the soil of the earth, or out of similar soil on any other earth if there are others, and to breathe into such molded beings the spark of life. There is no other process that is possible under the conditions that are known to exist.

Milton tells of the combat of opposing forces prior to the making of human life; and this accords with the rebellion and deportation of the fallen angels that became devils, that enters into nearly all traditions of the origin of deviltry on earth. Undoubtedly there was enmity between conflicting powers long before humanity came into existence. The evil power was either thrust into space and assigned to this orb or took possession of it in some other way. He got here, and we must understand this fact or our studies will be aimless and man will never grasp the truth which he must know in order to protect himself.

One of two things is true: either that all life on this earth is originated and controlled by itself independent of any outside influence, or that there are such outside influences somewhere located in the universe. As there is no contention to the contrary, it must be accepted as proved that our planetary life is under the control of influences that exist elsewhere than on this globe. Nor are these influences physical or of material origin, as there is no such connection between our globe and other worlds. The only control that can be so classed is that of gravity, and this has nothing to do with the life interests of this world.

So important and necessary is the sun to our existence, not merely including its heat, but chiefly its life-giving principles, that if it were to be withdrawn for a day, everything on this orb would suffer. Even when the clouds are heaviest, the vital forces of the sun are flowing to all the earth to nourish and sustain its inhabitants. This influence is not physical, nor what is regarded as material. Nor is it spiritual, in the sense of being sustained by other beings that dwell in the sun. If there are such beings they must be made of fire-defying composition, of which we know nothing. The probability is that no spiritual beings exist in the sun.

In the workmanship of any creator powerful enough to make this earth, as some creator must have been, the origin of such power must have been of farther location than our solar system. Our sun and all its family are of slight importance in so vast a scheme as the universe. It is not possible to surmise where such power is centralized. The heavens all look alike as far as one portion being the headquarters of all the rest. The better plan is to avoid a centralized court, and to include all creation as one great whole, with omnipresence as the co-attribute of omniscience.

But as against this position is the belief furnished by Instinct in a Central Court from which emanates all control of all life everywhere.

This belief teaches that when a man dies he goes to heaven, and all that he has guessed of the location of heaven is that it is up there somewhere. As there is no such direction in the sky as up there, it should be changed to out there. What is up there by day is down there by night. Yet if one is asked to

describe in what direction a bad man goes when he dies, the finger will be pointed down. These are mere relative ideas and not of sufficient value to be regarded as beliefs in the sense of teachings.

If heaven is up there, or out there, or off there, it must either be located in the atmosphere of this globe itself, or in space beyond such atmosphere, or on some other orb. If in the atmosphere, then this envelope is filled with other world life that is loitering about us with no definite end in view, and in a condition of unemployment. If in space beyond such atmosphere, it is in a most deplorable state from every standpoint. If on some distant orb, the means of transportation must be as swift as thought, which would require that all life in heaven is of the texture of thought. No other conclusion is possible. Spirit life, therefore, must be thought-life. Some theorists regard it as ethereal, but ether is a medium of transportation, and not the thing transported.

Either there is no other life than that which occupies the material forms seen with human eyes on this globe, or there is other life that has no need of a material body. We take it for granted that the latter position is true, and it is so accepted by an almost universal belief throughout the earth. The next inquiry relates to the shape of such life after it leaves the body; and to whether or not there are forms of non-material life not of the body, in the present or past. It is true that certain spirit units existed prior to the life of man, and were given entrance into the bodies that came up out of the earth? If so, after those bodies die, those spirits live on to re-enter other bodies. We find this claim wholly untenable.

Nothing is done without a purpose.

The clear purpose to create companions is evident in all the handiwork of creation.

If there were spirit-units before man was made, companions would of necessity have been in existence, and the creating of man would have been needless. It seems to be a fixed law that there is a Fund of Life that exists all through the universe, just as there is a fund of matter in the soil of this globe. From the latter fund, all the forms and bodies of all living things are molded. From the universal Fund of Life every spirit unit is created by imbuing with a part of itself every material body

that is made into man. The Bible is correct, as usual, in its statement that man was made in the image of his creator. Man is not complete in his physical body until the breath of Life has been breathed into that body. Here some part of the Fund of Life is taken away, is implanted in the body, is developed in that body, and when the latter dies, is set free.

Thus far our account is agreed to by all investigators.

The opportunity for dispute arises when we come to the choice between the claim that the portion of that Fund of Life that was given into the body of man, is either returned to the Fund, or else is given continued separate existence. It seems that no one who studies these questions, believes that the spirit of man returns to the general Fund; for if this is true, then it is lost as a separate unit, and its embodied existence on earth has been a wasted process; something that does not occur in any form of creation. The advocates of this theory base their belief on the fact that the human body does in fact return to the general fund of earth from which it was taken and is lost in such return; for when identity ceases, that which was to be identified ceases also. But the conditions are not the same. A body that is made of clay, and is fed of clay, if it must die, has no other fate than to become clay again. It was made to house the real life, and that which is real does not fade or lose its identity, or cease to remain a unit.

Therefore there is no other conclusion than that the life within man remains forever a separate unit after the body dies, and that life is set free.

As there are possibly five hundred million human bodies on this earth that will ere long die, and be followed by as many others; and as there have been for many generations, a like number in constant repetition; and as all these human bodies have been created for the purpose of establishing a vast dominion of Thought-Units to serve as companions if not as slaves for their creator; it must be true that such Thought-Units possess eternal life, or else are given prolonged existence before they are swallowed up in the general Fund again, if such is to be their release from the bondage of companionship to their creator, the Devil; as it has been clearly proved that no other creator could possibly have made the kind of life that has existed on this globe.

By the presentation of these facts, it seems that we have

somewhere in space, either in our atmosphere, or beyond, millions of forms of Other World Life, existing in what it pleases most persons to call the spirit form. What and where these forms are, we will presently see. That they are not of a bright mental caliber, is evident from communications that have been held with some of them through genuine mediums, of whom there are but few in the world. When they succeed in getting in touch with one or more of them, the results are discouraging, and indicate that there is a lack of educational advantages in the spirit world. If these returns are authentic, it shows a most pitiable condition in that world. But the fault may lie with the meager mental equipment of the mediums themselves; for a stream may be polluted by passing through muddy channels.

To review the known facts we will state again:

1. There is a Fund of Life that occupies all the universe.
2. There is a definite purpose evident on the part of the creator of humanity, to set up portions of that Fund as individual units.
3. Such units are undoubtedly intended to become companions to the creator.
4. In order to come into existence as units, or separated portions of the general Fund, it seemed necessary to create individual bodies of human form, in each of which was imparted some portion of the Fund of Life.
5. Having lived long enough to establish an individual life, the body that was so employed is discarded, and the spirit set free.
6. Being free, such spirit carries on its existence in what is known as the Other World, which is any place outside of visible earthly life, and there it remains in whatever state of existence is assigned it.
7. As there has been no other creator of life on earth than that of the Devil-Mind, all life that has come into human bodies, and that has been set free, with such exceptions as we will hereafter note, has been of the Devil Nature.
8. Other World Life, therefore, except as will be hereafter stated, is Devil-Life.
9. All Other World Life is assigned some degree of control over living human life, and attends it whenever it is so permitted.

We have said that the air is full of sounds, and of sights that exist in spite of our closeness to them, and of which we know nothing until we connect our radio, and listen to and behold them. It is only in recent years that we have invented the radio, and employed it to interpret the sounds and sights that fill all the room and the space without. To our surprise we listen and we see what otherwise would be unknown although they might have been felt and partly recognized by other processes.

The same is true of the presence of Other World Life in our midst.

As we will see later on in this work, such Life is as numerous and as omnipresent as are the sounds and sights that fill the air and that are not recognized until we find the way of knowing what and where they are to be found. More than this, such Life directly controls all human existence with such exceptions as we will hereafter note in our present study. This control is so important and so dangerous that it should at least receive recognition.

Referring to our Four Laws of Proof, Instinct, Works, Inherent Evidence and Closeness to the Creator, any one of which is conclusive in this line of investigation, we find a very general belief, not only among savages, but among all peoples and nations, that the spirits of the dead come back to the haunts of their life on earth; and are joined by other spirits of other dead, perhaps of souls that passed out of the body long ages ago. The fact that all savage peoples are firmly fixed in this belief is often referred to as merely evidence of the low status of civilization, or lack of it, among them; but the Law of Closeness says that the created beings that are types of primitive humanity, were first on earth and therefore were closest to the creator. It will be found on analysis that the nearer the Brute Age we come the nearer to the creator we get, for such age is the first work of its maker.

All savages and most others believe that spirits are everywhere abundant. We have cited the customs of tribes who open holes in the walls of their homes, at the time of funerals, in order that the spirits of the dead may be carried out of such holes with their bodies, so that they will find the walls, when sealed up, impassable. Of course this is not in line with the suggestion that

spirits are able to pass through walls; but customs of savages are not as safe guides as their beliefs. Yet as the custom emphasizes the belief, it has its value. We have cited also the practice of American Indians, and of other tribes and great peoples, like those of Egypt and other nations, of burying with their dead, some companions, or utensils, or weapons, in order that the spirits of such dead may not be tempted to return to their abodes and haunt the survivors. Even horses have been so buried in many instances. Servants and attendants have also been slain and placed in the funeral vaults of the corpses, so that the spirits when entering the other world should be provided with help in this and various ways.

Another custom is that of placing over the doors of abodes some token which should warn off and ward off the spirits who might be loitering about. Charms also have been worn for the same purpose. How these customs and beliefs could survive the thousands of years in which they held sway, and in our more enlightened times, unless there were real or imagined evidences of the presence of such spirits, is difficult to understand. That it is an easy matter to imagine such presence, is a known fact, in view of the highly overwrought nervous state of the peoples, especially among the ignorant and weak minded classes of whom we have countless millions in all civilized countries. Progress in intelligence has not been so advanced even in our times, as to be without the old mental weaknesses of superstition and low grade methods of arriving at conclusions that marked the best of our ancestors a few centuries ago. Nothing could be so childish as the old practice of trying accused persons by fire and water; and the era of this semi-insanity which was accepted by all classes as the right way of doing such things, is not very far in the background of history.

Claims by the millions have been made that spirits have been seen and heard; and such claims are being made everywhere today. We believe that most of them are based on the nervous condition of the parties so testifying.

Making use of the very limited evidence that is furnished by the study of Psychic Telepathy in the later pages of this work, the only truth that it is possible to obtain is this: The Life-units that are set free when the body dies, are of Devil-origin, and remain close to humanity in order to bring upon men and

women the same fate that has visited them. All Life-units that are of other origin, pass on to a permanent abode, but within such lines of control that they are able to exert a permanent influence over some human life. As we shall disclose as we proceed, the proofs of this double fact, we will take it for granted at this stage of our study, in order to connect the instruction of this Division with that of the section preceding.

But the best of evidence along this line is exceedingly meager.

Two great facts stand out in the presence of Other World Life among the people who survive; and they are important. Of the absolute certainty of these facts there is no doubt.

1. These Life-units are evil, of evil origin, of evil purpose, and seek to exert only an evil control over humanity.

2. The same Life-units are, for some strange reason, totally lacking in persistency of purpose, and are the most easily rebuffed and discarded of all influences that affect human existence.

Remember that we refer to Other Word Life *among the people who survive*. This is all evil. We do not in the above statements include that better Other World Life that passes on to permanent abodes but that are able to exert a permanent influence over some human life.

It may be claimed that our facts are not new; that they are as old as the race itself. We shall be glad if this is the case. Certainly they are not new; but they are facts; and that is what most interests us. They are not based on beliefs merely, nor on theories.

By the aid of Psychic Telepathy, it is proved that these Evil-spirits which are known in the New Testament as devils, may exist within a human being, not one alone, but several in the same person. The record that is given in the Bible of Christ casting out devils, and driving them into the swine, is fully sustained by science. History is well supplied with instances of the possession of devils by men and women. That they may be cast out, and driven into other life is also a scientific fact.

A man engaged in evil pursuits is attended by devils that move about with him. More evidence comes from the experience of drunken men and women than from any other source; and next to this class, we find gamblers, libertines and other criminals, going through life with devils at their sides. A notable

case of a cure of alcoholism was stated in a prayer meeting, where a man recited the fact that, on entering his bedroom at night, he saw plainly a demon sitting in a chair in a corner, and leering at him. When he had undressed, which he did after the demon went out at the closed window, he was about to get into the bed on one side when he saw another demon getting in the bed on the other side; all the while looking at him with blood-red eyes. This visitation he ascribed to the inflamed condition of his brain, but as it is impossible to create something out of nothing, this vision, like that of the well known dragons of delirium, was based on facts, even if it were due to an inflamed condition of the brain.

In another case a man who had fallen slave to liquor, heard strange sounds of a kind never before uttered on earth in his opinion; they were behind him; he turned and saw that he was being followed by six demons, of very ugly appearance. His physician said that this man was not suffering from delirium tremens, yet if he were, the demons could not have been creations out of nothing. No man sees strange and unearthly sights unless the things he sees actually exist.

Still another case of a drunkard bears out this claim. A man under the influence of liquor was walking through a crowd, and felt a pull on his coat sleeve; and on looking to his right he saw a small man-like but very horrible creature skimming along by his side, neither walking nor running, nor flying, but moving half on the ground and half in the air, looking up into his face with an ape-like grin. Frantic with fright the man struck at the demon, and missed him, but did not see him again until he entered a saloon, when the same fiend was there waiting for him. This seemed so much like a warning that the man turned away from the saloon and went home.

In another case of a drinking man, there was a room full of evil spirits sitting on black benches, all looking at him as he entered his library one night after having caroused elsewhere. When he stopped in amazement at seeing them, they rose up and floated to the ceiling, all standing erect, and all looking at him, while their heads touched the ceiling. Unable to cry out, or to leave the room, he remained watching them for some minutes, when he reached an electric button and pressed it. His brother, a much older man, came to him, and was asked if he saw those

things, to which he replied that he saw nothing. Just then a rustling of wings was heard by both men, and the drunkard fell into a fit from which he died the next day.

One of the greatest temperance orators of the last generation was in the habit of ascribing his reform to the death of his wife, which occurred because of starvation while her husband lay drunk in the gutters; but a private acknowledgment of the truth was made to a close friend of the author in the statement that he "was being attended by visible evil spirits that came to him, sat in chairs beside him, and haunted his every movement by keeping close to him wherever he went."—On one occasion this man went into the kitchen to get some food, while his wife lay ill in the garret; and as he entered the room, he saw an evil spirit sitting at the table apparently getting ready to eat. Not knowing what he was doing, he walked around the chair in which the spirit was sitting, and was surprised to find that it had eyes in its head, only one pair, but that they faced him no matter which way he viewed him. It was like the portrait in the art gallery of a man whose eyes look directly at you when you are in front, and follow you either to the right or the left, still fixed upon you. The drunken man left the kitchen and went outdoors, from which place he peered into the room through the shutters, and found the eyes close to him and looking fully at him.

An unfaithful wife who was in the habit of stealing away from the house of her husband in his absence during the day, keeping an assignation, found herself in bed with a very horrible demon, whose eyes were a blackish green, while several other demons stood at the sides of the bed, lifting hands from which blood was dripping. The shock ended in her death in a few days afterwards. She related the circumstances to her physician.

Gamblers seem to be the objects of strange attendance on the part of evil spirits. One famous gambler, on his deathbed stated that his phenomenal success at cards began when he found a devil, as he called it, always sitting at his side and looking over the cards. He knew this evil spirit as well as any of his friends, but never saw him except when he was playing. This devil circled the table and looked at the cards in the hands of the other players, and with his gaunt fingers indicated to the gambler what his hand was worth compared with the other hands. Said

the gambler when dying, "I won at cards, and lost in everything else. Fire destroyed three homes in ten years; I lost my wife, all my children, met with ill luck in everything, in spite of constant winning at cards, and was in a living hell always."

A physician who studied cases of this kind, had in his records the histories of over two hundred men and women and their experiences with evil spirits. While such experiences are common at all times, they are regarded by alienists as evidences of insanity; but this doctor declared that they were instances of clear-seeing on the part of his patients, under great nervous strain. He said, "There is not any doubt that the faculty of clear-seeing comes in flashes to a large number of people. Some see strange things of certain kinds; others see other strange things. Once in a while, some man or woman patient has reported to me that they have encountered visible spirits, which they know have not been the result of a disordered imagination or inflamed brain."

It is one of the most common experiences to behold a spirit sitting in a chair in some remote part of a room. One woman who saw this kind of a visitor, and who had seen a number of them before, made up her mind to approach it jocosely and watch it dissolve. She got as far as the edge of the chair in which the demon sat, when her blood seemed to freeze and she fell in a faint, although one of the strongest-willed women we have ever known.

A man who was about to desert his wife and children in order to elope with another woman, got on a train for that purpose. As he sat in his seat waiting for the train to start, he saw two evil spirits pass by his window, go on a few feet, return, look up at him, and then pass on toward the front end of the car. He left his seat and hurried out to follow them. He saw them climb up into the engine cab, and look out as if to see if he had observed them. The eloper took this as a warning that there was danger awaiting that train; and he left it. In the mean time the woman had taken another train to a certain town where they were to meet. She reported the same experience when they met at a station in the town in question; stating that two evil spirits had come into her car and taken empty seats across the aisle from which they leered at her unceasingly. To hide the view of them she turned and looked out of the window;

and there they were flying along by the side of the train and always looking at her. She closed her eyes and tried to shut out all thought of them, but they were pictured in the recesses of her brain, as she described it. "I am going back to my home," she asserted.—He replied, "It is best." Here was a case where two different persons saw the same spirits at different places.

By the laws of Psychic Telepathy the following conditions prevail in regard to Other World Life; always referring to their contact with humanity in this world.

1. The only Other World Life that can have contact with people in this existence are evil spirits, or Devil-units.

2. There are spirits of Other World Life that have passed to their distant abode, that exercise influence over humanity to a very limited extent. These we shall study later on.

3. An evil spirit, or devil of the kind that was cast out of men by Christ, may dwell within a person; and even a number of them may dwell within the same person; but they are not so fraught with horror as those spirits that float about a man or woman unseen, but always felt and often recognized.

4. These spirits are always present in the room of every devil-born man or woman; in the home; in the sitting-room where, unseen, they share all the evening's incidents; in the dining-room where they stand at the chairs of the diners; in the bedroom where they lie in the same beds with their evil occupants; in the business office or at the work bench; on the street; or wherever the mind of man or woman is bent on wrong doing.

5. Every gambler is the companion of spirits that follow him wherever he goes; every prostitute sits down in her room by the side of evil spirits, or sleeps at night touching their foul bodies; every libertine walks in the attendance of devils; the bandit is one only of a small group of devils that give him encouragement to kill his victims; the asp-tongued gossipers are, like the witches of old, fellow companions of devils that float and skip along paying them homage; the cheaters of humanity are attended by these invisible demons whose acumen instigates many a robbery of their fellow beings; the hypocrite in church brings with him an evil spirit that sits at his side during the services, and puts its gaunt finger on the coin that is about to be dropped in the collection box; and all through the falseness

of life, wherever right is denied, and wrong espoused, some of these messengers from the Other World Life are floating, or drifting, or walking by the sides of men and women for the purpose of keeping their victims in the bondage of evil-doing.

All the foregoing account relates solely to Other World Life that has contact with human beings now living.

Only evil spirits have such contact.

But as there are at work in human existence two lines of influence emanating from what is known as OTHER WORLD LIFE, it is well to recognize the distinction that exists.

1. What is called herein as Other World Life includes all kinds of activities, vitalities, and existences that are not occurring on this globe through the ordinary channels of action. That is, everything that is not of this earth, is Other World Life; even if it is directed here by agencies not present in our usual mode of living.

2. While the Devil-Mind was the original creator, the Kindly-Mind was following in the wake of devastation and has been regarded as a co-creator, and meets the use of the plural word, *Elohim*, in Genesis in the opening statement that in the beginning *the gods* created the heavens and the earth. The Hebrews never contemplated making the claim that a single god performed the fiat of creation. Like the plural word, *Cherubim*, meaning *cherubs*, and the plural word *seraphim* meaning *seraphs*, so *Elohim* means *gods* as it has the plural termination; and this is the word used in the original Hebrew Bible; and is still retained today in that language. Therefore we will never understand life and destiny until we grasp the fact that there have been two creators; antagonistic to each other; and not coöperating as we would think co-creators ought to do.

3. The evil spirits that walk and sit and lie with human beings today are Life-units set free by the death of men and women. They once lived evil lives on earth, and so continue their careers of ill-doing by attending those men and women that have been born since they lived on this globe; their influence being directed to maintaining the Devil-nature in those whom they attend.

4. If a man or woman is living an evil life in this world, the devil-spirits walk with them, or sit with them, or at night lie in bed with them, and seek to keep alive the devil-nature that is present in such beings.

5. This companionship is called contact. It relates only to such spirits as are held in the Devil-bondage after death.

6. Opposed to these demons, are the spirits of men and women who have not lived evil lives on earth, and who have survived death and have found their abode in the Other World, but far removed from the scenes of earth. They have no contact with human beings; never walk with them, never sit with them, never lie in bed with them; BUT THEY EXERCISE A CONSTANT CONTROL OVER ALL THEIR LOVED ONES HERE WHO ARE NOT LIVING EVIL LIVES.

7. Methods of proof, as already stated, will be found in the Division of this work, under Psychic Telepathy which follows this section.

THE REMARKABLE LAW

Here we come to a law founded on provable facts, that will be regarded as most remarkable, and it is this:

THE LIFE-UNITS KNOWN AS EVIL SPIRITS OR DEVILS ARE TOTALLY LACKING IN PERSISTENCY OF PURPOSE.

They are the most easily discarded and rebuffed of all influences that affect human existence.

To our surprise, as we come to study and to analyze them, they offer no opposition whatever to the least degree of determination to repel them. But, on the other hand, if the slightest fear of them is shown, that is their delight and they cannot be moved. This would seem to indicate an associated nature between them and the wild beasts that face human beings. If the latter display any fear of such animals, they are lost. The beasts seem to know and to be able to read the faces and especially the eyes of those whom they confront. The trainer of wild animals knows that he must not show that he is afraid of them. In giving instruction to others who are desirous of becoming trainers, the first rule he gives is that there must be no feeling and no show of fear.

The principle is the same.

But in the cases just cited, the cause for alarm is visible; while in visitations from evil spirits, the latter are rarely seen, or heard or felt. But the drooping despondency that comes and goes in the lives of those who are inclined to go wrong, is one

of the indications of the presence of the demons that walk with them, sit with them, and lie in bed with them. Something that cannot be described tells of the fact that such spirits are about and are going along in life with evil-doers.

To be above the fear of them is to get rid of them.

But as long as one's life is evil, it is impossible to drive them off.

They come as tempters to persons who are trying to live aright; in the course of time they insinuate themselves into the habits of those who are living aright; and they are quickly driven away if the choice is made between right and wrong.

But it is not possible to get rid of them until that choice is made.

If a man chooses to live an evil life, his choice is with the evil spirits; and they will abide with him. If he enters a room, one or more of such spirits will be sitting there watching him; wherever he moves, there they will float along at his side; when he gets into bed at night, they will lie with him. If he could see as the drunkard sees with brain magnified by inflammation, he would find these devils standing around his bed, some on one side and some on the other, and some peering over the foot, all gazing into him; taking account of stock of his intentions, and waiting for the morrow in which to aid him in the kind of life he is choosing. But the aid is always in the line of holding him slave to their wishes; never to release him.

On the other hand, as soon as he makes his choice to abandon an evil life, and as soon as this choice results in the action of his Mind to rid himself of the devil-tempters, his determination becomes unmistakable; the tempters are cowards, for they hasten away, and are far beyond his zone of life in an incredibly short time. They obey every command and wish of the man. There will be no evil spirits sitting in the rooms where he goes, for such rooms will be wholly cleansed of them. No spirit-fiends will walk along with him. When he goes to bed at night, it will be under the guardianship of better influences as we shall presently see. Peace, sweet slumber, and protection will wait on him.

All men and women who are doing the work of genius, are inspired at times in what they conceive. Artists are of this class. There are many notable works that picture the prayer, "lead us not into temptation," by displaying some human being at-

tended by devils that are invisibly but effectively seeking to lure him on to wrongdoing and ruin. One of these discloses a bottomless pit, toward which the evil spirits are drawing their victim by the aid of a very beautiful woman who moves in their midst, and whose smiles induce him to follow. Another includes such a woman who holds aloft a blood-red glass of wine, toward which the demons are pointing. There are several large pictures of the scene, in which the words, "Get thee behind me, Satan," are made the theme for the action of discarding and defying the allurements of the typical spirit of evil.

We have said that Other World Life includes two forms of influences:

1. Those that come from disembodied Life-units that are set free by the death of the body, and holding allegiance to the Devil-Creator are compelled to linger within the zone of human activities and to mingle with those living persons who are leading the same kind of lives that have caused the pitiable condition of these spirits.

2. Those that, having been released from the bodies of men and women who have abandoned while on earth all evil living, and have broken completely away from the power of the Devil; have been taken to their permanent abode far from the scenes of earthly existence; have been given the privilege and duty of exerting from that far distance a constant protecting and salutary influence over the lives of their loved ones on earth, and who are endeavoring to induce the latter to make a similar choice against evil living, in order that they may meet and be together forever.

These two great premises will be amply proved under the study of Psychic Telepathy, which follows in the next Division of this book.

Indeed there could be no other premises in view of all the known facts. No thinking person will deny that the first creator was the Devil; and that his hold on human lives is still strong. Nor will any thinking person deny that there has been another creator, the Kindly-Mind, or that supreme power that we are to recognize as THE GREAT PSYCHIC, whose object is to release humanity from the power of the Devil, and who is making clear such purpose by the most impregnable evidences and proofs that were ever offered for the consideration of mankind.



EIGHTH DIVISION

PSYCHIC TELEPATHY

BY THE LOGICAL SEQUENCE OF EVENTS we reach that phase of our study that rises out of the environments of earth, and seeks information from sources that are not usually open to the investigator. Such sources have been available in the past, but it is only in flashes that the Mind has seen the light that shines upon them. We do not propose to deal with theories about supernatural phenomena, nor to advance any suggestions that are not sustained by facts. The easiest thing to do in treating of a subject like this is to dream of things and conditions that might be, but that are only surmised. This is not science, nor is it honesty.

The word PSYCHIC as we are using it in these studies applies to every form of life that is not material; and that, even if material, is not recognized by the sense of sight, sound, and touch, or any of the faculties that are employed to carry on human existence. Thus the transactions of this life are not psychic; nor are the thoughts that grow out of those transactions; nor is the organ of such thoughts psychic. The Brain and all its functions are material; its thought processes are wholly material; and all the functions of the body are the same. This body and its functions are not very far removed from the vegetable kingdom. It is constructed on the same plan; its life-cells are all vegetable; each contains the same matter, and each is endowed with the tiny brain-dot that controls all its after existence and unfolding; the fully-made body has, like the

plant, the root principle, the leaf principle and the sap principle. The roots of the plant separate the food value from the soil; so does the digestive tract of man. The leaves breathe; so do the lungs of man. The sap is drawn into the circulation of the plant carrying the nutrition that maintains growth; so does the blood of man. A picture of the lungs, if inverted, would closely resemble a tree.

The Brain directs and controls all these functions.

To secure the food and shelter, is one of the thinking duties of the Brain. The food eating functions seeks to please itself by departing from the safe and sane selection of food, which the plant never does; and so we have the doctor, the diseases, the surgeons, the operating table, the implements of surgery, and the drugs of the pharmacist, with millions of books written on the subject of maladies, and with an endless flow of the wealth of the world into the coffers of those men who live by the misfortunes of others.

Be kind enough to remember that all this train of evils follows in the wake of the thought processes of the human Brain; that they are all of material origin, because they relate solely to the material activities of life; and that they are in no way a part of any psychic studies except to refer to them for the purposes of comparison.

All NON-PSYCHIC conditions are visible or manifest to the senses or some of them; or are thought about by the Brain, which is wholly non-psychic.

In general use the terms brain, thought and mind are treated as either the same or related. In this work, when we refer to the PSYCHIC-ORGAN, we call it the Mind, using the capital letter for the initial of that word. Without such capital letter, the word mind relates to the Brain. The distinction is unimportant, but convenient. It has no scientific value, as anything else might be used so that the fact represented is understood.

The PSYCHIC-ORGAN, therefore, is the Mind.

Nearly all investigators and students of these matters call this psychic organ the Soul. Again the use of terms is unimportant.

As we have stated in an earlier part of this book, there is a wide divergence of opinion as to where the Mind or Soul makes its home in the human body. A Brain and Intelligence are attributed to all forms of life, especially to animals below man;

but as a matter of fact they exist even in the vegetable cell. It is not until we reach man that we find any evidence of the existence of the Mind. Just where in the body it dwells, is not agreed upon by scientists. Once they believed that it lived in every cell of the flesh and its parts; and they reasoned that, as such flesh is nothing but a collection of vegetable cells, which all possess the Brain dot, the whole mass must contain the Mind. But this has been disproved. No one today places the Mind, or the Soul, in the Brain.

The first trend of discovery as to the real location, came from the observations made of the action of the Brain during the operation of thought.

It was seen that when this organ was carrying on any thinking process, an acidulous fluid poured into its convolutions from the Meninges.

It had been known for a long time that every organ in the body was provided with a membrane; that the functioning of each organ was carried on and controlled by such membrane; and that therefore the seat of vitality was in the membranous system of the entire body. The Brain without its triple membranes, known to science as the Meninges, is helpless. In fact, it could not think. But among the lower forms of life, the Meninges are very thin and undeveloped. In the human species, they are not developed in savages, or in imbeciles. It has been proved in another work that it is absolutely possible to determine the rank of every person in the scale of civilization by the degree of development of the Meninges.

If the Mind were located in the entire body, as many scientists claim, it would be lessened in its size and power by the loss of part of the body, as where an arm is taken off, or a leg, or both legs as sometimes is the case. The Meninges cannot be lost in part; as an injury to them brings death of the body. Nor is it of importance that the Mind should have a large area for its place of location. There is no limit to the contents and number of details possible even in a tiny space too small to be seen by the eye.

It is unnecessary here to review the facts already set forth in this book, pertaining to the character and power of the Meninges. Enough is known to sustain the contention that they hold the Mind. That the acidulous fluid that makes thought in the Brain

possible, flows out of the Meninges, does not connect that organ with the Brain, except that the latter organ is the only agency of supplying consciousness to humanity from psychic sources. The difficulty of reaching such consciousness has been fully discussed in this volume. Nor is it a part of the functioning of the Brain to carry on this work. It is only on rare occasions and in flashes that human consciousness is made aware of the facts that are supposed to be always present in the Mind.

We have tried to describe the Meninges in an earlier part of this book, and will repeat briefly the important points in that description.

1. These membranes are composed of life-cells of a character in their general mass wholly different from all other parts of the body, and from all other membranes. There is nothing that is like them.

2. They may be termed spongy tissue, compact, and arranged in hard and tough layers, three in number, each having fluid areas between them, and each representing different powers. That which is closest to the Brain substance, seems to perform the duty of supplying that organ with its ability to carry on thought. The middle membrane connects this with the outer membrane, which we may assume is directly charged with psychic duties, having no other work to perform. These suggestions are suppositions and have never been proved to be facts. But as there are three layers, and as each possesses different characteristics, it is not far from the truth to assert that they have different assignments of work given them.

3. The tissue of the Meninges is composed of more billions of life-cells than the human mind can compute.

4. Each such life-cell is a replica of a vegetable cell, having its form, contents, and especially its controlling intelligence; but there are other things contained in it that differ wholly from all other life-cells.

5. In order to understand the nature of the life-cells of the Meninges we must consider those of the Brain. At the beginning of infancy the babe possesses what is called a smooth Brain, and this would remain smooth unless experiences of various kinds began to be written down on its surface. In order that the surface may be more extended and prepared to receive records of a greater number of experiences, the brain surface is

rolled into convolutions, which if spread out would yield many times the surface area of a round shape. During the first year of a child's life, the average number of experiences, or impressions, will exceed ten thousand; but as memory is brief in many instances, these records are wiped out; only the most vivid remaining. In the next year such impressions may reach twenty thousand. They increase as the child grows. Still only the strongest remain, the others being erased. After a while there comes the storing away of knowledge for use in the more serious battle of existence. A well educated man or woman retains more than one million records in the convolutions of the Brain.

6. Under a microscope these records are not visible, but their general effect is seen. On the disc of a phonograph the faint line is seen by the eye; but the microscope discloses almost nothing more; yet in that faint line may be carried the finest and most complex tones of a band of sixty instruments with myriad blendings of the finer sounds. In much smaller and far more complex records the Brain stores away the experiences and impressions known as acquired information, or the sum total of an education.

7. One small atom of the Brain tissue may contain countless records reaching through many years of life.

8. In the Meninges the conditions are finer and the contents are far more numerous, and cover eons of eternity. One atom of these membranes is as all-comprehensive as the universe that is spread out in the sky.

9. There are two FUNDS of THOUGHT; one pertains to material existence only, and is associated solely with the Brain, which is the organ of material life on earth.

10. The other FUND of THOUGHT pertains to psychic life, and is associated solely with the Mind, which is located in the Meninges.

11. To sum up then: The Brain is material, earthly; the Mind is Psychic, omniscient.

12. The power of the Brain to read the thoughts and recognize the transactions of other persons by channels not of the usual senses, is known as Thought Transference.

13. Telepathy is another term for transference of thoughts, experiences and knowledge.

14. PSYCHIC TELEPATHY is the term applied to the power

to extract from the Mind some of that knowledge that is part of the Fund of Omniscience.

15. The tendency of all Brain influences is towards evil living.

16. The tendency of all Mind influences is toward right living.

17. This means that all earthly tendencies run to evil, and therefore prove that this world is the handiwork of an evil-power; while the tendency of all Mind influences runs away from evil, and sustains the claim that a Kindly Mind or Power is at work to release humanity from the slavery of evil.

18. The scope of the Meninges is so vast that it includes as part of the Fund of Omniscience, not only all records of experiences that have occurred on earth in its limitless ancestry; but all that better fund of Knowledge that relates to Other World Life as depicted in the far away spheres to which we have referred in the closing page of the preceding Division.

19. Thus the Meninges contain the records of the Seven Ages, which are as follows:—

The Brute Age.

The Stone Age.

The Iron Age.

The Physical Age.

The Religious Age.

The Intellectual Age.

The PSYCHIC AGE.

20. In such records it is necessary that all the evil of all these earlier Ages should be etched on the Meninges and remain as reminders of what the world was like when created; and of the steady progress towards a better condition.

21. It is only when some poison inflames the Meninges that portions of these records are flashed into the consciousness of the Brain; and we have very fully described the results in the first part of this book. They are doomed to eternal silence unless some irritant excites the tissue to give up some of its recorded secrets. Thus in the Brute Age, our ancestors saw and lived in close proximity to wild beasts, dragons and strange fauna and flora. Let a man inflame his Meninges by whiskey, and he will summon into view the pictured experiences of the past, generally in the form of dragons, serpents unlike any now living, and all sorts of horrible scenes. These cannot be created out of nothing. That never happens. A monster seen in the Brain where it is project-

ed from the Meninges, could not be created by the man or his Brain; it must have lived at one time.

22. No part of the body is so sensitive to irritants as the Meninges. There are many proofs of this fact. When irritated, these membranes always project the horrible experiences of the Brute Age, as the first group of experience of earthly existence. An irritated membrane runs to the evil side.

23. There are a number of forms of irritants that excite into evil action the Brute and criminal forces locked up in that organ; for being a part of the Fund of Omniscience, it reflects both bad and good; but the bad comes only from Meningal Poisons, which are derived from the following sources:

1. Alcoholic irritation.
2. Congestion irritation.
3. Decayed Tonsil irritation.
4. Tooth-abscess irritation.
5. Intestinal Poisoning.

It is too familiar a subject to discuss the effect of alcoholic irritation on the Meninges. Autopsies taken after the sudden death of a drunken murderer, disclose a malignant state of inflammation of the Meninges, while the Brain itself is hardly affected by the drink; at least not by any means as much as the membranes. The varied array of strange sights that have been beheld by drunkards must be taken to prove that these membranes, or the third one at least, being nearest the Brain, are reviving some of the sights and experiences of a remote ancestry. The claim that inflammation and fever create these unusual sights has no foundation whatever; for if true it would mean that an inflamed Brain can create something out of nothing.

Congestion is that condition which, arising in the stomach from what is eaten, travels upward by the passages to the head, and there irritates the Meninges. An irritation produces only evil in that organ, much of the erratic conditions of life are undoubtedly due to this cause. Congestion is practically universal. Physicians state that 999 persons in every 1,000 are afflicted with it. As long as it exists, we shall have only the evil side of humanity developed.

Decayed tonsils send a poison into circulation, which, while not voluminous, is intense. As soon as it reaches the Meninges,

that organ suffers. Insanity which is growing rapidly, is in many cases entirely cured by the removal of the tonsils. Now they have proved that some classes of criminals are developed by the same kind of poisoning. It is a well known fact that operations with this end in view are being carried on by the Government, and by hospitals. Crime is instigated by the Meninges, and projected to the Brain which controls human action.

What is true of tonsil poisoning is true in every particular of tooth-abscess poisoning; which does damage to the health, and in some cases causes insanity; and is responsible for some crimes. A microscopic drop is capable of infecting the entire blood system.

INTESTINAL POISONING

Here we come to the greatest enemy of life, of youthful vigor, of health, of longevity and of moral character.

More than this it has been responsible for the development of all that vast system of evil-living that emanates from irritated Meninges.

When the membranes are suffering from irritation, the omniscient Mind is completely obscured.

Evil living is either acquired or inherited.

When it is acquired, it is the result of bad influences over a person by others who are evil. When it is inherited, it is due to the instigation of irritated Meninges. This distinction is so important that on it turns the whole process of reaching the Fund of Knowledge from which we are to acquire the power of Psychic Telepathy.

The Meninges consist of three membranes, separated by fluid areas as we have stated. It is probable that the membrane that rests against or closest to the Brain is the controlling part of the organ in its influence for evil over the thinking organ, which in turn controls the body, its methods of living, and its moral character; for we know positively that such control comes from some part of the Meninges. It is only by examination of this membrane in criminals, in drunkards, and in persons who are prone to evil habits, that we get evidence of its influence over the Brain and the entire life of the body.

Part of the Meninges causes the evils mentioned, and part leads in the opposite direction. So that these results are known positively, it makes no difference which part exerts each line of influence; and there is no way of learning this fact except by inference after examination of the membranes.

A drop of pus from an infected tooth sets up, by multiplication, a vast mass of poison in the blood, which passes directly to the head in its circulation. But this is true of any poison. Yet the damage, while very general, has no comparison in activity or extent with that which comes from intestinal poisoning. Any well informed physician knows of the recently adopted practice of removing bad tonsils and bad teeth to assist in the cure of certain abnormal conditions of the health; and, in more recent years, to relieve certain phases of insanity. Alienists, while not agreeing that any substantial proportion of cases of insanity are due to the tonsils or to infected teeth, state that there are notable cases where cures of this trouble have been quickly obtained by removing these offenders; but all alienists declare their positive knowledge of the criminal influences that are sent into the Brain by blood poisoned by the intestines.

As all such blood must first pass under the direct control of the Meninges, it follows conclusively that the latter organ has not only much to do with criminal habits, but probably HAS EVERYTHING TO DO WITH SUCH HABITS.

The greater contains the less. Crime is a larger form of evil. If crime has its sole source in an organ that instigates such crime because of its poisoned condition, then every form of evil would have a similar origin. From this position there is no escape, and no exception. This being true, then it follows that the Devil-Mind can exist in a human being only in his poisoned Meninges.

Men of science are as a rule very conservative. Once in a while one will leap the traces, and announce some new law or discovery; yet hold in reserve sufficient doubt to lead to further investigation. Such men are a blessing to a world that seeks to feel its way safely to the front in every advance in knowledge. Guesswork based on mere theory is never a safe guide.

Talking with a group of men of this character and conservatism, we took up the question of the influence of poisoned blood on crime; and the answer we received met with the approval of the others. It was as follows:

"In the first hundred thousand years of human life on earth, if so much time has passed, the greatest problem of primitive peoples was to secure food that renewed the body, and perpetuated the race. So scarce was food that was safe to eat, that almost anything was adopted that did not kill outright. We know that today the one chief enemy of life is intestinal poisoning. We know that this poisoning is associated with crime and savagery in our own times; yet such poisoning must be much less in power than it was a century ago; and much less then than the century prior; and so on until we come to an age when it was as severe and acute as could be endured by humanity. The result was that the average extent of life was so short that parents, with few exceptions, merely had time to propagate, renew their kind, and then die. The farther back we go, the more criminal were the habits of all human beings; and associated with such conditions was the highest percentage of intestinal poisoning. Scientific men agree that any poison that infects the blood will, or may at least, lead to insanity, but is much more likely to lead to crime and all kinds of evil tendencies. One of the methods of proving this contention is found in the release given to such criminal and evil tendencies, when every trace of intestinal poisoning is removed from the blood."

Another scientific man whose opinions are accepted as worthy of the highest credence, says,

"We are lessening the criminal character of men and women by overcoming as far as possible, the poisonous blood that is formed by intestinal action. Of this good work, there is no doubt. It is comparatively new, but more and more of our scientific friends are coming to recognize it as holding the key to the solution of evil in every form. One of my most careful friends tells me if I may be allowed to quote his exact words, 'Give me purified blood freed from the poisons that are generated below the diaphragm, and I will give the world freedom from crime and the desire for evil-living.'—This assertion is merely a few years ahead of the times; but it is the truth. It is the coming great truth. Why? Because the tests that are being made today in sanitariums, in hospitals, and by the Government, all prove that this form of poisoning, when abated, frees men and women from their criminal and evil habits. The results are certain. The cause is known."

At this part of our study we will state a Law that is to become an important part of the work now in hand. It is this:

LAW:—The seat of the Mind is in the Meninges; the Mind is part of the Fund of Omniscience, just as the Brain is part of the Fund of Intelligence and the body is part of the Fund of the material earth; the poisoned membrane that encases the Brain exerts over the latter organ all the evil and degradation that have come down to this age from the beginning of time; while on the other hand an unpolluted organ of the Mind is certain to escape all such evil and degradation, and reflect only the Knowledge that it is permitted to share by its association with the Fund of Omniscience.

This seems to be a complicated Law; but we did not wish to divide it into all its parts, as it serves better in compact form. Another Law attends it and is as follows:

LAW:—A clean organ of the Mind, clarified by freedom from poisoning, is clear seeing; but as it holds relation to Other World Life that is not of earth, or associated with the material existence, becomes the agent of PSYCHIC TELEPATHY, or Knowledge of life beyond human existence.

Thus we find several results accumulating from the process of removing intestinal poisoning from the blood. This then is the work ahead of us; and if it shall appear too elaborate, or require too much attention, it is well to remember that its goal is the greatest ever offered humanity from the beginning of time.

Do not forget that every instinctive religion is truth. No matter how many kinds of religion we have in the world, from the savage to the civilized, each reflects some truth. The savage and cruel rites tell us of the savage and cruel Devil that brought humanity into the world. As the Devil-Mind is combatted, other truths come to the front. In our best of all religions, that of our Bible, we find that healing is taught as a part of its creed; that we are washed so that we may be made clean; and everybody has been taught that "CLEANLINESS IS NEXT TO GODLINESS." If these reflected truths are accepted, then the reverse must be credited, that uncleanness is next to an evil life. So it has always been; so it will always be.

Our scientific friends tell us that in the remote past all humanity had to eat what it could get, and that its highly poisoned

blood was naturally and inevitably associated with its criminal, degraded and evil modes of existence. In fact it might be said that it suffered from one hundred percent of intestinal poisoning. It lacked two great blessings that we possess today:

1. It lacked the opportunity of food selection, accepting what will make pure blood with the least foulness in the intestines, and discarding all else.

2. It lacked the knowledge of the only process whereby all forms of intestinal poisoning may be overcome.

It is to furnish all the assistance within our power that we now set apart a large section of this book to the accomplishment of what is, without the slightest doubt, the greatest work ever undertaken in this or any department of life. So useful and remarkable are the results that as soon as their value is seen, every man and woman who reads will be glad to adopt the simple method of achieving what is bound to become a complete revolution in human existence.

It is a very extensive study, and is divided into FOUR STAGES.

Symbolical Meanings are given to these Stages for the purpose of showing the progress from the humblest beginnings to the climax; and are as follows:

STAGE ONE:—"In the Workshop."

STAGE TWO:—"Through the Valley."

STAGE THREE:—"The Great Ascent."

STAGE FOUR:—"On the Heights."

While this study deals with the two great blessings that were not obtainable in the bygone ages; namely, pure food selection, and the method of escaping from intestinal poisoning, we need deal only with the latter blessing in this work; for the reason that the study of true food selection is embodied in a large work,* the most important ever issued, and which is too bulky to add to the present volume.

*The large work on food selection referred to above, is known as COMPLETE LIFE BUILDING.

Any person who owns the present work, "THE GREAT PSYCHIC," and who wishes to obtain the great book of food selection, will be allowed to obtain same at the reduced price of TWO DOLLARS, which is less than the wholesale rate for the volume.

Send money order for two dollars to RALSTON COMPANY, Hopewell, Mercer County, New Jersey.



NINTH DIVISION

“IN THE WORKSHOP”

(*SYMBOLICAL*)

ALL ORGANIC STRUCTURES disintegrate. The human body is an organic structure. It is disintegrating every minute and hour of life. The age of the oldest tree on earth is of very brief duration compared with the age of the earth itself; its predecessors have all disappeared. The ginkgo tree is said to have an unbroken ancestry of 250,000 years; but no single specimen is living now that is more than a few thousand years old, and probably none even many hundreds years of age. No man or woman is now alive, in all probability, who was born prior to the time of the American Revolution.

The question arises, why should man be born to die? What end in the purposes of Nature is served by the continued cutting off of life? From whatever point of view we study Nature we find intention, purpose and method in everything that she attempts except in her decree of death; and in this we see no purpose unless it be that she has not yet made the kind of race that is worthy of inheriting the earth. If the solution is to be found in this answer, then that man or woman who strives after greater gifts from the hand of Nature should evolve some plan of living whereby gratitude may be shown to the mother of us all. Humanity undoubtedly is as weedy in mind and heart as the garden becomes when left to drift along by its own impulses. The well-ordered flower bed always goes one way; and that is the way of tangled weeds and foul growth. There never was an exception to this tendency. So humanity,

indifferent and drifting when its natural impulses have sway, goes but one way. As long as the flower bed runs to weeds, so long will its beautiful plants disintegrate and be resolved back to the bosom of the earth. As long as man runs to his natural impulses through his drifting and indifference, so long will his life end in death.

It is claimed that there are people now living on earth who will never die. This doctrine if preached as a phase of religion, with no other proof than that of religious teachings, would not be accepted by scientific men; nor was the same assertion when made by a very highly respected professor of a leading university, and given support by physiological laws and facts, accepted by the learned people of the world. It is possible that some human being may live hundreds of years; barely possible that some few might live for a thousand years; but if we were to search mankind for such prospects, we would not know where to find them.

Merely the common sense facts of Nature are insisted upon; and these may be invited into one's daily régime by such gradations of change as not to intrude on the regular habits. Keep this plan in mind.

For every right way of living, there are more than a hundred wrong ways and these are never thought to be wrong until some disease strikes a person down. The wrong ways have been inherited and have clung to the customs and habits of the people, until they seem to be necessary. We seek herein in every group of one hundred errors, that particular right method that should guide humanity; and these right ways, added together, make up our course of instruction.

Life in the human body originates in the nervous cells, or nerve centres. From each such centre, which is the headquarters of the vitality of the body, there pass the lines of life-power to the many great and small functions of the body, organs in chief, and all other operations. When these are free to do their work, life becomes perfect or defective in proportion as the supply of nutrition is perfect or imperfect. If the latter is perfect and the lines of life power are interfered with, then life becomes defective and disease follows. On the other hand, if the nutrition is imperfect and the lines of life power are not interfered with, life becomes defective.

This shows that there must be the combination of perfect nutrition and free acting lines of life power in order to secure perfect life in the body; and such life, when secured, never grows old.

IMPERFECT NUTRITION.—That which supplies the body with its food, whether liquid or solid, passes through the mouth to the stomach, where it is acted upon by the digestive juices and goes through the process of being digested. But the work of the stomach is only the beginning; there is a second stomach, where certain processes of digestion are carried on; and there is the intestinal canal, known as the bowels, where still further digestion proceeds as long as there are contents remaining in that canal.

A herd of cows fed in winter on clean clover, clean grain feed, and fodder stalks or other substance, will, after exhausting the supply in the yard or barn, begin to eat the manure. A good farmer or dairy man will prevent this by methods of cleanliness, and by keeping a proper amount of wholesome food on hand where the cows can reach it.

We must speak in plain language. The contents of the intestines are known as manure or offal. The canal is lined with porous membranes through which the contents, or offal, are digested; and the blood is compelled to absorb the poisons that are thus passed through the walls of the intestines. There is no part of the intestinal canal where digestion does not take place and where the contents are not passed into the circulation of the blood. From the second stomach down to the outlet, this process is going on all the time.

PROOFS.—This fact has been long recognized, and is easily proved by very simple tests. Let a person eat food wholly free from onions in any form, or anything akin to onions; then inject into the lower part of the intestinal canal the juice of onions. Wait for a while and note the effect on the breath. It will come gradually; but soon there will be the odor of eaten onions there, and the taste of this vegetable in the mouth. Persons in the room who are near the one in question, will note the smell of onions. In one case a friend newly arrived exclaimed, "Why, you have been eating onions, and you have an engagement for this evening."

This test has been made hundreds of times, and the result

is always the same. Another test has been made many times with milk, thinned with water, into which some oil of peppermint has been mixed; after it has been injected in the lower end of the intestinal canal, it enters the circulation and eventually gives a decided peppermint odor to the breath. The same has been done with checkermint; also with sarsaparilla, and other kinds of fragrance. One physician used musk in very thin dilution, and the taste and smell of musk came in less than half an hour to the mouth of the patient.

The point we are making is this: The contents of the intestines are continually being digested or absorbed out of the canal and put into the circulation of the blood. In proportion as these contents are foul they poison the body wherever the blood circulates.

The blood feeds every organ, every function, every tissue, every cell-structure throughout the entire body. It is only by the process of conveying nutrition that the body in all its intricate parts is given the renewing food that keeps it living.

There is today the greatest fight among doctors and institutes against intestinal poisoning; this fight is very modern, very recently undertaken. To this kind of poisoning is charged most of the ills that flesh is heir to. Only last week the head of one of the greatest institutes in the world said that as soon as science could overcome intestinal poisoning, the medical profession would begin to lose most of its practice, and life would be prolonged almost beyond belief. Ever since the race came on earth, from the appearance of prehistoric man down to our times, humanity has suffered untold misery from intestinal poisoning.

Criminologists claim that a very large percentage of criminal acts are easily traceable to this poisoning. Treatments have changed felons into law-abiding citizens; and such treatments are going on now every year.

Alienists claim that a large percentage of insanity cases are directly traceable to intestinal poisoning. Some of the most remarkable cures have been effected by treatments that have overcome this poisoning; and as soon as it is overcome, the mind becomes normal. This is not true merely in a few isolated instances; it is true in many thousands of cases; it is generally true of nearly all of a certain class of cases of insanity. It is also a fact that when patients have been released from asylums

as cured, under such treatments, and have again become careless in their habits, the same kind of insane delusions have returned; always traceable to the intestinal poisons.

The brain is seriously tainted and injured by these poisons; and the thinking processes are often erratic in consequence. As the moral nature is located in the mental functions, that too goes astray under some conditions. The skin is injured in a number of ways. The scalp poisons the hair roots, until the prediction has been made that the race will soon become hairless. The hearing is greatly damaged; so is the eyesight; and all those faculties that weaken and by their weakening bring on the decrepitude of old age, owe their ripening to these poisons.

When such poisons are not allowed to enter into the building and renewal of the body, then the latter will not ripen. An interesting experiment was made with some fine horses that were carefully looked after in the matter of diet and habits, that lived to be fifty years of age, when otherwise they would have died in the twenties or thirties.

That the skin is reached in the circulation of the contents of the intestines in the blood was proved in many tests where diluted onion juice had been injected in the lower part of the intestinal canal; the odor of onions appeared in the perspiration of the skin of the chest, and under the armpits, after allowing time for the blood to take it up from the intestines and pass it through the arteries and veins to the skin. Imagine the scalp and the skin of the body being fed by these poisons!

The lungs should live in perfect health for more than one hundred years; but how can they exist that long if they are fed by such poisons? The heart needs the best and purest blood that the body can give it; but it cannot do its life work when its nutrition is tainted with these poisons. Lately there have been a number of most remarkable and encouraging cures of weak heart, and heart trouble, by controlling the flow of intestinal poisons so that they do not enter this organ. A young woman whose father had spent a hundred thousand dollars with experts, some coming from abroad, to save his daughter from heart disease, was finally cured by the simple process of warding off intestinal poisons. There cannot be such a thing as a clean and healthy organ anywhere in the body, if these

poisons are fed to it in the circulation of the blood. Persistent cases of maladies that have defied the best physicians have been fully cured by this method of avoiding intestinal poisoning. Hardly any disease fails to respond to this simple and yet natural treatment.

The stomach gets its digestive juices from the circulation of the blood; and cannot be perfectly healthy when the blood is carrying intestinal poisons. The liver is badly hurt by the same poisons. But the kidneys suffer the most, and in the course of time refuse to perform their functions, with the result that Bright's Disease has caught another victim in its terrible grip.

We make the assertion that if we can overcome these poisons we can prevent the ripening of the body, the approach of decrepitude, and the breaking down of the health at any stage of life. Such a blessing is a benefit to any person, young or old. Sickness would depart from the world and there would be the end of suffering and premature death.

These facts are sustained by countless experiments and tests made in various institutions, in hospitals, and among the higher men and women in the medical profession. The remedy for human ills is in sight!

But HOW SHALL THIS REMEDY BE SECURED?

We have spoken of the drifting purpose in the battle to win a great goal; by which we mean that some thought each day and some daily act may cause one's life to drift towards the great accomplishment. In the first place, study and think over the facts we have thus far presented. Let their importance be impressed in your thoughts. If you read them and forget them no good will follow. If you read them and remember them, much good will follow. But thinking without doing gets nowhere. Thinking instills in your mind the desire to do something along the line of overcoming these poisons.

Science, as it has always claimed, makes use of every sound law that relates to the prolongation of life and the acquiring of health. The first law is this:

1. Food that is in itself a poison, develops intestinal poisoning.

All the False Foods listed in the book of Complete Life Building are in themselves poisons. The contrary must be true.

All the opposite foods, known as the True Foods, are not in themselves a poison. This leads to the second law:

2. By using only the True Foods it is possible to obtain the basis of intestinal purity; but this does not of necessity follow the use of the True Foods unless they are properly used. Without them, such purity is impossible.

3. With the True Foods as the basis of a possible intestinal purity, there are several processes to be observed; the first of which is the selection of the working foods for the day's activities in advance of those activities. The working foods are the proteids or muscle-making foods, and their balance in fuel or power-making foods.

4. If the working foods are taken at the end of the day, when the day's work is done, they lie packed in the intestines, distending and clogging them, because there are no working activities to use them and burn them up. The working activities are the tasks performed by the muscles, or the brain and faculties in conjunction with the muscles; such as any labor, any exercise, or physical activity such as walking, or the duties of the household, or the garden, or of the artisan, or whatever will burn up the proteids and muscle-making foods. It can be seen that the morning meal is the only one that should yield such foods. The rule is simple enough: eat the working-foods in ADVANCE of the working activities, not afterwards.

Experience proves this to be the best method.

5. When the heaviest meal of the day is in the late afternoon or evening; or when there is eaten at night a hearty meal, then the result is sure to be intestinal poisoning; and this applies to the use of the True Foods as well as to the use of the False Foods, but not with such serious results. After the noon meal, the eating should be light, even if frequent.

6. In order to fight out intestinal poisoning, the heaviest meal of the day should be in the morning, and not later than eight o'clock. The reversing of life to suit social habits and laziness of mind or body, is one of the most rapid means of ripening the body. Breakfasts never later than eight o'clock, and heavy if there is work to be done, or muscular activity to follow; noon meals heavy or medium, according to the amount of physical activity to follow in the afternoon; and an evening meal of non-proteid foods omitting meats, fish, eggs, whole milk

undiluted, corn and meal, beans, peas, old vegetables, oatmeal and whole wheat products.

The best foods for a non-proteid evening meal may include rice, white bread toasted, shredded wheat, cow's milk, unheated, as a drink, hominy, flake tapioca, puddings of rice and milk, cream, butter, baked white potatoes, baked sweet apples and cream, lettuce, celery, raisins in rice pudding, figs in rice puddings, dates and flake tapioca puddings, and very young red beets but no heavy vegetables.

The foregoing arrangement of the meals will help greatly in the fight against intestinal poisoning. Most persons who are accustomed to either omit their breakfasts or to eat lightly and late in the morning, and to stuff at evening, and possibly to stuff again late at night, can never hope to get rid of this most foul enemy of life and longevity. It may require some will power, some spirit of determination and some real fighting to carry on this plan of eating, tapering from the heaviest meal in the morning to the lightest at evening. But it can be done. It is a revolution in most lives but like all good revolutions it helps to advance the cause of human betterment. Think it over; then try gradually to adopt the idea.

7. Having selected the True Foods, and also having shifted the plan of eating to the tapering process, we now come to the details relating to supplying purity to the intestines. In the first place, under this head, let it be remembered that the saliva of the mouth is a powerful healing liquid, and a powerful antiseptic; possessing a quality not belonging to any other antiseptic. If you pasteurize milk, or sterilize it, you destroy dangerous bacteria and at the same time you destroy a certain proportion of the vital value of the milk. All antiseptics that destroy bacteria, also destroy good tissue or good food cells; the only exception in all Nature being the saliva of the mouth. If you will watch a wounded young animal, you will notice that the mother licks its wound with her tongue, and the saliva from her mouth proves both an antiseptic and a healing agency.

8. The glands that change certain fluids of the blood into saliva generate a mild but intensely valuable antiseptic mixture that is as necessary to perfect health as is the gastric juice of the stomach, without which a person would die. This saliva has been intended by Nature to do the first work of digestion. It

is quite true that if food or drink is dropped into the stomach without being thoroughly saturated with this mixture in the mouth, the gastric juice will become weakened or in many cases it will dry up or be present only in a minimum quantity, and food cannot then be converted into pure blood.

9. It was discovered not many years ago in one of the great institutes of America that have been endowed by the wealth of multi-millionaires, that no gastric juice will in fact flow into the stomach until the saliva has begun to act on some food in the mouth. These experiments which resulted in the winning of the Nobel Prize for the discoverer, are discussed on pages 68, 69 and 70, and elsewhere in the Private Edition of the book of Complete Life Building which is the basis of our present work. The habit of bolting food or drink, by passing it quickly through the mouth to the stomach, is the cause of what is known as a dry stomach, or one in which there is not sufficient gastric juice to digest the food. The result is that the food ferments and as a fermented and poisonous mass it goes on to the intestines and there becomes most foul. It has been estimated that more than ninety percent of all intestinal poisoning has its origin in two causes: one the use of the False Foods, and the other the bolting of such foods in eating, depriving them of the mouth digestion that Nature demands.

10. What is known as Fletcherism is, in one respect at least, akin to the doctrine now being taught. That method proved that a thorough mixing of all food and drink with the saliva of the mouth, gave clean contents to the intestines. Fletcher proved in many cases that there was no foul odor to the evacuations of the bowels when food and drink were given a full share of mastication in the mouth. The contents of the intestines were, comparatively speaking, clean and free from foulness, such as attends the common experiences of humanity. But Dr. Fletcher omitted certain other essentials that are strictly necessary if disease and sickness are to be wholly overcome. He paid no attention to the selection of the True Foods, although he advised care in this matter. But he did not seem to know that the foods that were not body builders should be avoided. His next error was failure to taper off the eating of the day; the omission of breakfasts or the making of the first meal of the day is always an invitation to the packing of the intestines by too much eating

late in the day. There were also other omissions; and these combined were too great a counter-balance to his one chief practice of thorough mastication.

11. We find good in everything. The method of one person will contain at least one idea that has living value. It is our duty to adopt such an idea. Thus we find that every mouthful of food that enters the mouth should be mixed with saliva, so that this fluid touches every particle of it; and it is not necessary to chew it to distraction in order to accomplish this end. Chew it enough to have it mix with the saliva; the more the better; and it is a fact that the contents of the intestines are sweetened or made clean in proportion as mastication in the mouth is prolonged. No doubt of this fact prevails. Then every mouthful of liquid that is drunk should be mixed in the mouth with saliva. It is hurtful to swallow water so fast that it cannot mingle with the saliva. Milk above all things requires slow and very careful sipping in the mouth, in order to save it from turning to cheese in the stomach. It was this Club that many years ago when so many babies suffered from colic, suggested the use of very short bottle nipples with very small holes, in order to prevent the milk or infant food from passing through the mouth without being salivated. A long nipple allows the milk to run directly to the back of the mouth, passing the saliva; and a large opening allows more to pass than can be salivated; either cause leading to colic. When the short nipples were introduced, and the openings were smaller, cases of colic were materially reduced.

12. We have shown that the True Foods are necessary to cleanliness of the contents of the intestines. Before proceeding further let us review the facts thus far discussed:

A.—When the contents of the intestines are foul, this becomes the most dangerous poison of its kind in existence.

B.—Digestion of such contents is always going on, as has been shown in an earlier page of this treatise.

C.—This poison is carried to the brain, and there does it injury, in some cases causing insanity; or it may be carried to the nerves and there set up neuralgia or, worse still, neuritis. No nervous system is healthy or even normal where this poison exists.

D.—This poison may be carried to the heart and there do it

infinite injury; some hopeless cases of heart disease have been completely cured by purifying the contents of the intestines, when all other means had failed.

E.—This poison may be carried to the liver, the stomach, the kidneys, the skin, the scalp, the lungs, the throat, the organs of the senses, and elsewhere, and take with it the dangers that break down the health of such parts of the body.

F.—In thousands upon thousands of cases of neuritis, the first attempt at discovering the cause has been to make an *X-ray* examination of the teeth and to pull one or more of these offending members; yet the neuritis remained. Then the tonsils were examined, and removed; but the neuritis remained. Then the cause was in the diet and this was changed; but still the malady stayed. Finally, as a last guess, it was suggested that there must be intestinal poisoning. There was such poisoning in any event, whether the patient had neuritis or not; for this poisoning is well-nigh universal. But the fight was made there; and the neuritis was cured. This is a history that is being re-enacted many thousands of times every year in this country.

G.—There are maladies that defy all the skill of doctors, that can be completely cured by purifying the contents of the intestines; and that can be cured in no other way. On the last trip to Europe we found a hundred or more fine-appearing men and women on the boat who were self-confessed victims of auto-intoxication; and this is what we are discussing, except that we are using plain English. There are two very widely prevailing maladies in this era; one is neuritis, which is growing faster than science can master or even study it; and the other is auto-intoxication, which is body poisoning from unclean contents of the intestines.

H.—When you can remove the latter as a cause, then you can effect cures that will border on the miraculous; cures that are in fact seeming miracles. There is hardly any disease or physical suffering that cannot be overcome by the removal of this poison. In the next era of human history, there will be the death-knell sounding all along the line of sickness and ill health; and the great secret will be the removal of this poison from the body.

Having reviewed this much of our study, we will proceed.

13. Nature is our teacher. She has given humanity the saliva of the mouth and set up in the glands the making of this anti-

septic digestive agency. She has made the gastric juices of the stomach. She has given the body a second stomach, to accommodate different classes of food. She has added an elongated canal through which the food passes, because both stomachs are not able to digest all the value out of it; much yet remains that must be absorbed from the walls or membranes about the bowels. She has placed before man hundreds of kinds of eatables, and left it to him to learn ~~what~~ the body needs. It is in the high lights of civilization that chemistry ascertains what the body is composed of, and what foods contain such composition; and common sense is about to instruct people that the use of necessary foods is the key to food selection, avoiding such things as are not needed. In fact all foods that are not composed of the elements required by the body, are poisons; and they add to the trouble we are now fighting.

14. Whatever enters the stomach whether solid or liquid should be food. Thus water is food and contains the two most important food elements in life. Thus air is food and contains two of the most valuable elements in life, one being repeated in water. One more element, carbon, rounds out the big four; all other elements being incidental, and some of very trifling quantities. Food is intended to make blood. The blood can be no better than the food eaten. If you eat sausages, lard, fried ham, and the like, your blood will be sausage, lard and fried ham blood; all wholly outside of the limits of pure blood-making food; and the same is true of all the other False Foods. Nothing should enter the stomach that is not food; and it should be the kind of food that will make pure blood. This is a primary proposition.

15. But assuming that you have been able to select the True Foods you can ruin them by the manner in which they are cooked.

16. For centuries Nature has been crying aloud to man to witness her method of purifying the waters of the world and so to prepare them for man's use. The oceans are salt, and are loaded with the poisons that have been washed from the land for countless thousands of years. Yet they contain the drinking water of the human race. Nature has established gravity, by which that which is heavier falls and that which is lighter rises. She has made vapor in order to produce something in water that

is lighter than air; and by gravity this vapor rises when the heavier air falls. Vapor is pure, no matter how foul the water may be. Strangest of the kind acts of Nature, the vapor leaves behind the impurities, and rises alone pure. Here we are given our drinking water; and again the law of gravity plays its part, for vapor condenses, becomes heavier than air, and falls in the form of rain as pure water. There is no other drinking water on earth or in the earth, in wells, springs, rivers or lakes, except that which has once risen as vapor and fallen as rain.

17. This same principle is seen at work in cooking. In the olden days, and not far removed from the present era, the good wife put on the stove a kettle containing water and meat; and she allowed it to cook for hours. As the water boiled away, she added more water, and so continued until the meat was done. She also boiled the water in the tea and coffee. The only value in water is that which passes away in the form of vapor or steam. What remains is a poison, for it is the residue, or dregs, of the water.

18. AGE consists in the ripening of the body. This ripening is caused by two great evils:

A.—First, the circulation in the blood to all the organs of life of the poisons of the intestines.

B.—The custom of boiling or cooking away the youth material in food and water, and eating the dregs, or old age material that remains.

19. One of the most important principles of longevity with youth is the necessity of avoiding factory canned goods; and this is not easily done. We refer to store goods that have been embalmed with factory preservatives; and they include meats, fish, fruits and vegetables, with now the advent of cereals and grains and their products, added to the awful list of poisons that help to make the intestines foul and the nerves feeble. The remedy is, of course, in sight, and is logical as well as possible; it is to can fruits and vegetables at home; and to avoid buying cereals and other package goods, as much as possible. There are many kinds of vegetables that can be put up at home by the boiling process alone; and it is not difficult to find truck gardeners who will bring them to your house freshly gathered. Fruits are more readily handled, for they are preserved by the use of sugar. Here is the solution of the greatest problem of

modern times; the avoiding of factory goods with their neuritis poisons.

20. By this time you will note that we are in this Stage, making our chief fight against the one overwhelming cause of sickness, disease and premature death; which is the foulness and poisons of the body that are put into digestive processes in the intestines and carried by the circulation of the blood to every vital organ of life; there doing damage incalculable. If this source of ill health can be overcome, then there cannot remain much sickness in the world.

21. The contents of the intestines, as we have shown, are digested and returned to all parts of the body; and the moist parts of those contents is known as urea. Many persons die of urea poisoning, because this danger is always present, and needs only its accumulation to make it fatal. There are two ways of throwing off this urea in addition to the work of the kidneys. One way is through the lungs; and that is a very important aid to the kidneys. But when we find on observation that the lungs do not perform more than ten percent of their normal work every twenty-four hours, we see that this means of assistance is deficient. Hence the real remedy for this shortcoming is in increasing the range of respiration by adopting new habits. This can be done very easily, and has been done countless times.

22. This urea poisoning is being thrown into the skin every minute of life. The blood reaches and passes all through the skin many times an hour. Every time it comes to the surface of the body, it deposits some of its urea poisoning. This fact can be ascertained when a man who has not bathed in recent times, perspires in your presence with the wind from his direction. His clothing is saturated with urea. In fact you cannot wear underclothing summer or winter, without gathering this odor. More than this, the poison carries with it countless millions of germs that are dangerous; and the constant wearing of clothing thus poisoned, is a source of neuritis and disease. No person should wear at night in bed the same clothing that was next to the skin during the day. It is also better to change the underclothing frequently rather than to wear it for a week as is the custom in most cases. It is also better to frequently change the bed clothing than to carry it a full week; and the practice of lowering the upper sheet to the lower position at the end of each

week, means that each sheet does two weeks service in bed. This is unwholesome and one of the aiding causes of neuritis. Fourteen nights use of the same sheet invites disease especially of the nerves, skin and glands. It would be better to change both sheets every four nights. Instead of helping the body get rid of its poisons, such bad habits tend to lock them in.

23. Finally one of the most efficient methods of cleaning out the urea poisoning of the body through the skin is by prolonged sponging of the surface of the body with a large volume of water; a method now known as hydrotherapy. It has been shown that the shower bath locks in the pores of the skin many small particles of dirt. The cleanest water, next to that which has been distilled, contains in suspension and wholly invisible, millions of fine particles of dirt to every pint; and the falling of the water in a shower bath drives this dirt into the pores of the skin. This fact is proved by using cold cream on the skin after a shower bath. Kneading and rubbing the cold cream through the skin and squeezing it out, will bring the dirt with it. But the kneading of the skin with a sponge of great size, and of fine texture, will draw the dirt out; working in just the opposite direction of the shower bath.

While flushing the bowels is a safer practice, in extreme need, than physicking, its objections may be summed up as follows:

- A. The daily use of the flushing system weakens the colon.
- B. In time the colon becomes flabby.
- C. After a while it refuses to carry on the natural function of peristalsis.
- D. It leads to piles.

E. It draws out of the body the contents of the intestines before the valuable parts have been absorbed in the blood. This last fact seems to contradict the teachings of the main part of this treatise; but if it were true that none of the contents of the tract were valuable, then all the bowels could be cut out, and the food allowed to drop from the lower stomach, or under passages. Good and bad are always in the intestines; it is the bad that we are fighting; but the good is required to complete the plan of Nature. The first stomach has its duties to perform in extracting value from the food taken. The second stomach has other duties that cannot be performed by the first stomach. Then the passages, ducts, and intestinal canal have their duties

that cannot be performed by either stomach; and hence there must always be required the latter parts of the bodily system. To flush these contents out by flooding the bowels with injected water, is one of the most dangerous methods that could be adopted if used daily.

Here we have presented the basic structure of life-habits that are necessary in order to establish the principles of cleanliness in the blood; and, through the blood, in the Meninges. These habits are as easily formed and used as are the erroneous methods now prevailing; and cost much less in a variety of ways.

The Symbolical names of the Stages carry a greater meaning than may at first be surmised. What is known as the Workshop indicates the working out of the principle of cleanliness by building, not on the sand, but on the solid rock of genuine substance the foundations and beginnings of perfect health. Old truths and old methods are presented in a new form, together with new truths and new methods; and they are all combined in one interwoven system that is readily understood and as readily adopted.

Never before has the basic fact of the great cause of shortened life been described and set forth in its real importance. When the heart beats, the individual lives; when the lungs respire, there is life; yet let either of these organs cease its work, and there is the end. The healthiest man who exists today in his boastfulness of good health, may lie dead tomorrow if his heart should suddenly stop beating. And why should it continue its action. Its nutrition and its stimulus come from the flow of pure blood that courses to its portals minute after minute from the time of birth or before, to the hour of death; yet when that flow of blood is made foul by the poisons that mingle with it as it passes the intestines, and that foulness is poured into the one most important of life, the Meninges, how can health remain perfect? This is the typical example that explains the outstanding cause of the criminal tendencies of the body, and the bringing on of evil habits.

But many lesser causes contribute to this trouble; and many influences assist in overcoming it.

All combined constitute the **WORKSHOP OF LIFE.**



TENTH DIVISION

“THROUGH THE VALLEY”

(SYMBOLICAL)

OUT OF THE WORKSHOP into the great world of life, we must pass Through the Valley in our progress toward a better knowledge of how to overcome the evil that seems to be the destined penalty of existence. In the beginning of this Stage, we lay down the Law that every influence that tends to drive out the poisons of the blood, at the same time prolongs life considerably. As it is a matter of absolute certainty that the world is about to enter upon the Seventh, or PSYCHIC AGE, the desire to live long is a worthy one.

We quote from an article that appeared in syndicate form in the newspapers throughout the country, written by the Hon. Royal S. Copeland, U. S. Senator, and Commissioner of Health of New York:

“LIFE FOR A THOUSAND YEARS IS CALLED A POSSIBILITY.—The Supreme Commander of a Fraternal Insurance Order made some striking remarks about old age. He said: ‘The average age at death in the seventh century was twenty-one years; in 1824 it was thirty-five years. In 1924 it was forty-five years. At the same rate in a certain time it would reach one thousand years. Scientists say the thousand-year old man or woman is a biological possibility. TIME IS NOT THE DESTROYER. Changes in the human body, considered marks of senility, may begin at an early age.’ ”

We are not teaching longevity; but we do teach the principles of cleanliness of the blood and the Meninges, with freedom from unnecessary decrepitude and escape from weakening of the faculties not through TIME but through misunderstanding of the great facts of life.

This Stage on which we are now entering is called "Through the Valley" because we are to travel through the darkness of errors and mistakes that have held human life and health in bondage from the beginning of the race. In order to emerge from this "Valley" it is necessary to study, analyze and recognize these errors and mistakes, so that they may all be laid aside as we make preparations for the "Great Ascent."

The human mind is so constituted that it follows the natural instinct in all its faults and blunders, no matter how grave they may be. This means that instinct saturates reason; and to the extent that it is present in the processes of reason, it is free from error. There has never been a people on earth so debased in intelligence but that it has been inspired in part by instinct; and its mistakes have become fatal only when Nature has been reasoned out of her control. There has never been a pagan or civilized religion, if born of honest belief, that was not true in so far as instinct had developed its tenets and practices. It is only when craft and artifice have controlled it that it has become false.

The same law holds true in the pagan and civilized methods that have dealt with disease and sickness; all have recognized by instinct that these misfortunes dwell in the contents of the body; all have sought to extract from the body the poisons that have come into it by the use of false foods. In fact the great medical fraternities of the world today concentrate their warfare against these poisons; in that idea they have made no progress in the past six thousand years, their only advance being a change of methods; and all methods from the first dawn of paganism to the present crest of civilization are full of errors and mistakes. It is Through this Valley that we are to wend our way now, in order that we may emerge triumphant for the Great Ascent.

Science and reason today teach the doctors that disease is due to the poisons in the body. Six thousand years ago, instinct taught humanity the same truth. The first treatment ever prac-

ticed by pagan humanity was that of fasting. This method reduced the poisons of the body by allowing them to escape in the breakdown of tissue that contained them. There is no religion of the past, or that is derived from the past, that does not teach fasting. It is half right; for it does rid the body of its poisons in part; and it is half wrong, for it takes away the vital values of life, and along with them the Youth Principle, as we shall show.

The new method drives out the poisons only, and leaves the Youth Principle; something that fasting has never done and can never do.

As reason supplanted instinct, there came bleeding; but it was in itself the agent of the pagan system of fasting. In the loss of blood there flowed away a part of the poisons that caused disease and sickness; but the Youth Principle also was lost.

Next came the practice of physicking; by which the contents of the intestines were expelled from the body. This is the most worshipped today of all first steps in any disease. “Empty the bowels,” is the slogan of the doctors; and they enjoy the title of physicians because they physick. But disease keeps on increasing. It is not until recently that the greatest of all laws of life has been discovered, which is this:

The nutrition of the body is secured in about one-fourth part from the digestion at the stomach; in another fourth part from digestion at the duodenum or second stomach and adjacent parts; and in the remaining TWO-FOURTHS from digestion along the intestinal canal. This means that one-half of all the strength and vitality of the body comes from intestinal digestion. The greatest of all dangers to health and life today is that arising from intestinal indigestion, or auto-intoxication which is its result. It is a danger that affects not only health and life, but that may wreck the mind by sending poisonous blood to the brain.

We have learned in the First Stage that if onion juice be injected into the lower part of this canal, it will soon be carried by the circulation into all parts of the body, and the breath will possess a strong onion flavor. This shows that the contents of the intestines are carried by the flow of blood to all parts of the body.

All doctors and well informed people know that, when the

stomach will not digest food, the nutrition can be supplied by injection into the lower end of the intestinal system; as has been done in countless thousand of cases with success, and is being done today very frequently. You can feed a person with complete nutrition by the lower end of the alimentary canal instead of at the mouth; and the remarkable fact is that this food never gets to the stomach for its aid, but is wholly digested in the intestines, and the refuse is drawn off. This shows that perfect digestion occurs there; and it is likewise true that it occurs all along the intestinal canal.

If this canal were to be removed, the body would die from lack of nutrition. The stomach cannot properly prepare enough food for the support of the body. On the other hand, if the stomach were to be removed, the intestinal canal is capable of digesting food enough to support the life of the body. This proves that it is of more importance than the stomach. In fact it has been clearly shown in the development of forms of life that the intestinal canal at one time began at the mouth; but that the mouth was the growth of the necessity of tearing food apart; and the stomach the result of the need of a storage cavity; both being after-adjuncts of the canal.

If we shall make clear our claim that the practice of physicking out the contents of this canal, is full of errors and mistakes, we shall have made great progress "Through the Valley."

Continual physicking is very weakening, as is excessive looseness of the bowels. For this reason and to avoid this too severe method the doctors instruct their patients to eat apples before breakfast, which tend to scour the system; and there is now the general medical advice to eat bran and coarse food for the same purpose; showing the shifting of the same class of errors to escape their own results. Whatever scours the intestines drives out unduly and prematurely the nutrition that is necessary for vitality and for youthful conditions. The poisons and the value both go. We are about to teach the driving out of the poisons by a method that will save and use the nutrition.

There are many people who take a mild laxative pill every night before retiring, to keep the bowels free, they claim; and we have never yet seen one such person who is in good health. It is not possible to lose the fifty percent value of the food that is eaten and remain strong and vigorous.

From the mild laxative the next stop is to the cathartic, and there are other thousands who depend on these for freeing the bowels. Then comes the purgatives and their advocates. Finally we have the drinking waters that flush out the system regularly. The people who indulge in these errors never live long or well; they are the class who, if they can afford it, flock to mineral springs in great droves, there to purge their systems of the poisons that keep them miserable. A thorough mental purgative would clear the brain enough to make them see the folly of robbing the body of half its nutrition in order to drive out poisons that should never have been admitted.

In the search for perpetual youth, one of the most scientific methods was that of drinking milk that had developed in itself certain germs at a certain stage of fermentation of the milk. It was shown, and correctly too, that this semi-sour milk did actually destroy the old age germs in the intestines. As soon as this proof was verified by scientific men and institutes, there came the cry that at last the secret of perpetual youth had been discovered. The claim was made and proved that old age germs originated in the intestines; that from there they entered the circulation and reached every organ of the body, and ultimately weakened every faculty, and ended by causing the much dreaded ripening of the body. Today these claims hold a strong control over many thousands of very intelligent men and women, who still insist on practicing this method.

The main value of this fact is in the relationship between the hope for longevity with youth, and the influence of the intestinal contents on life and health. In any form of sickness to-day, as in the centuries past, ninety-nine percent of the fight for relief and cure is directed against the poisons or germs that infest the intestines. Study the methods employed and you will find this fact confirmed. Pill boxes by the billions, bottles of laxative medicines by the billions, cathartic waters in millions of gallons, are the yearly contribution of science to the great warfare against the poisons or germs that infest the intestines. And every such movement of the bowels carries out fifty percent of the nutrition from the food that has entered the mouth; some of it well selected, and most of it a severe tax on the purse of the individual who thus squanders it.

Surely we are in the Valley of Errors and Mistakes.

But, asks the inquirer, what are we to do with constipation, which is recognized as one of the worst enemies of life? It is a very dangerous enemy. The question is, shall a person suffer from this enemy rather than waste the nutritive value of the intestines. The answer is that either condition is a source of danger. Continued constipation locks up and packs in the body the foul masses that contain these offenses; but continued purging of the system by the use of pills, medicines, waters, acid fruits, or rough bran and coarse foods, is driving out undigested and prematurely fifty percent of the food value that enters the body.

The solution is in finding a method that will get rid of the poisons and of the old age germs, without hurrying out the nutrition and losing it; and at the same time avoiding constipation. The latter condition is impossible if the True Foods alone are eaten. Even without making use to any appreciable extent of such foods, the Fletcher system of complete mastication proved that constipation was impossible under such circumstances. Thus it is not a difficult problem as far as that trouble is concerned.

The basis of this Stage Two is Stage One.

As we proceed we will not lose sight of the values in these basic works, but will build on them, and enlarge them.

The greatest fact today in the study of health and youth is the following: One-half of the contents of the intestines, when proper foods are eaten, is youth-making nutrition; and one-half of all the nutrition of the body, of the brain, of the nervous system, or the organs, is supplied by this half of the contents of the intestines. Constipation on the one hand stagnates the supplying powers of this fund of life; and flushing the bowels or hastening the exit of their contents by any method, whether by pills, or medicines, or bran, or other agency, drives out the highest value of all food and deprives the body of one-half of its nutrition. Longevity with youth therefore depends, in its chief efforts of attainment, on a course of living that shall avoid this stagnation, and yet allow the circulatory system to carry this nutrition to all parts of the body with great regularity.

We will review the Youth-making foods and drinks, and advance our discussion of them by newly acquired knowledge. By tests it has been learned that old-age foods and drinks cause

constipation. It has also been learned that constipation on the one hand, and unusual or abnormal looseness of the bowels on the other hand, tend to produce old age conditions. Today we measure the progress of undue ripening of the body, which is another way of referring to early old age, by the blood pressure; and blood pressure keeps pace with hardening of the arteries. When the body ripens prematurely, it is subject to high blood pressure; and likewise it is subject to hardening of the arteries. In this connection we will repeat the old age and the youth side of all food and drink; for there are these two divisions of everything that enters the body.

WATER: Old-age side in springs, wells, brooks, ponds and rivers. These tend to cause constipation, or undue looseness; and increase the blood pressure, resulting in hardening of the arteries.

WATER: Youth side in clean rain falls; and in distilled water that has been aired. These overcome constipation, and undue looseness; and will dissolve hard conditions in the arteries, and reduce high blood pressure.

COOKING: When the steam or vapor has passed away, the food becomes old age food; and steam and vapor when retained as a part of the food, changes its nature completely.

GRAPES: Some excellent experiments have been made with this fruit. Each grape contains what is known as royal juice beneath the skin, but not including the pulp. The pulp contains a different kind of juice; when this is taken alone for a considerable time, the blood pressure rises, and either constipation or undue looseness will follow, and the result is hardening of the arteries. When the whole juice is taken, including the royal part and the pulp part, the same results follow, but not as rapidly. When only the royal juice is taken, which is the Youth-part, the bowels become regular, other things being equal; and the blood pressure is lowered, while the tendency occurs to overcome to some extent the hardening of the arteries. Wine made from the royal juice of the grape, accomplishes the same ends; if made from only pulp juice, as all exported wine is made, it increases the blood pressure and leads to hardening of the arteries. If made from the whole juice of the grape, the same results follow, but less rapidly. All the noble fruits have similar influences.

The juice of a very ripe, mellow, mild apple, coming from the flesh close to the skin, is the Youth-juice; the rest of the apple will cause high blood pressure, and disarrange the bowels. Experiments made with apples have shown a steady tendency to high blood pressure when the whole apple is eaten, even if it causes looseness of the bowels, which in itself may lead to the same trouble. The Youth-part of the peach is next to the skin, while the part that is close to the pit is the opposite. An acute taste can discover the line of change, as the flavor changes very decidedly.

All acid parts of the noble fruits, and all acid products such as currants, gooseberries, tomatoes, pieplant, cranberries and the like, rapidly increase the blood pressure, lead to hardening of the arteries, disarrangement of the bowels, and old age ripening.

It has recently been discovered that the germ part of wheat is a very powerful Youth food; and the same is true of the germ part of corn; yet under modern conditions, both these grains are milled in such a way as to discard the germs, because they cause the flour and meal to spoil quickly. This very fact shows that they are vigorous and active portions of the food. The time will come when both wheat and corn will be milled in each home, as is being done in many parts of Europe. No one influence settles the great question of success in finding youth; each has its value; all combined bring the desired result.

Most vegetables have their Youth side, and their Old Age side. Thus young peas, young shell beans, flesh-podded-string-beans, young limas, very young beets, very young carrots, very young cabbage, very young parsnips, all are Youth producing; while older forms are the opposite. Yet lettuce, spinach, celery and cauliflower are Youth producing even if old.

Meats also have their two influences. Any physician of experience who has a patient suffering from hardening of the arteries, will order all old meats to be omitted. Old beef or the meat from any animal that is more than eighteen months or two years of age, very rapidly raises the blood pressure; as will poultry of that age. Broilers have the opposite effect.

The point we are making is this: Nature everywhere offers Youth and also Old Age. The separation of water into old age portions, by releasing the youth portions in the form of vapor to

make rain, or steam to distil the water, is full of a supreme thought that cannot be accounted for by either accident or evolution. This fact with ten thousand other incidents of life prove to any normal mind the thoughtful planning of a power that controls all human existence. Philosophers claim that Nature intends humanity to ripen, take on old age and die off, to make room for other generations until that time shall come when men and women shall merit eternal youth. But our explanation is along different lines. We get our cue from the weeds that infest the gardens; if left to themselves everything is choked out; if man makes use of his thoughtful observing powers, he saves the flowers and the foods that are ready to grow, by removing the weeds. On every hand, there are evils that threaten life and happiness, and there are blessings that await man's ability to discover and win them.

So, in like manner, old age is the weedy penalty of letting things take care of themselves, just as ruin in the garden is the penalty of letting the garden take care of itself.

A double proposition confronts us at this time:

1. All the old age material and influences are accompanied by all the morbid and abnormal conditions; and both arise from the old age contents of the intestines, the removal of which before they enter too far into the circulation and building of the body will bring half the victory in the warfare against the ripening of the body and consequent premature ending of life on earth.

2. All the youth material and influences are directly and indirectly controlled by the contents of the intestines, one half of which at least are derived from intestinal digestion, while much of the other half can be traced to the intelligent selection of youth-producing foods and drinks, and the proper preparation of them for the digestive tract.

The tracing of disease producing materials from the intestines to various parts of the body, has been made during a series of years, notably very recently. The following results include old and new investigations:

1. Many persons suffer from too great an odor under the armpits; and there is a prevailing custom among some people of covering the pores at such places with advertised washes that destroy the pore action. This is dangerous. The cure must be

applied at the source, which is in the intestinal contents. It has been proved that certain odorous fluids injected in the bowels will in a short time be manifest at the armpits. The reduction of all intestinal poisons as far as Nature will permit, reduces the odor under the arms.

2. Among the untrue or false foods noted in the book of Complete Life Building, there are some that are enemies of the scalp. By making them into liquid form and injecting them in the intestines, there will always follow a decided increase of dandruff on the head. By omitting all false foods, the dandruff ceases. As old age conditions include the loss of the hair, this experiment gives us a means of preventing its loss. The most successful warfare against loss of hair has been found to consist in the purity of the contents of the intestines. The use of the True Foods will result in a clean scalp and a healthy head of hair.

3. It is possible to bring about a heavily coated tongue by injections of certain foods in the intestines. One class that will produce a thick coating on the tongue is that of pork products. These injections are, of course, always in liquid form. In several cases a paste made of fried doughnuts, pastry and cheese, which was passed into the bowels in the manner stated, resulted in a heavy coating on the tongue.

4. A person who is subject to catarrh of the nose or throat, will suffer from an excess of this condition in less than an hour after an injection of any pork products, or of almost any of the false foods. There were a number of such cases that showed conclusively that catarrhs are the result of taking into the system in any way almost any kind of food that contains matter that the system does not require. We have had many reports from catarrhal persons, stating that nothing has succeeded in effecting a complete and permanent cure until the contents of the intestines were purified. In one case a man for over fifteen years fought this malady, and tried every means that could be applied in order to rid his nose and system of catarrh; and not until he went to the source, did he get relief. He found that for all these years he had been feeding the catarrh with catarrh-making foods. Now he is wholly free from the trouble. Very few persons live to an extreme old age who are victims of this trouble.

5. The mucus that destroys life in pneumonia has been found to be the escape of the intestinal poisons that flow along in the blood in its circulation.

6. Many persons have foul tonsils; and it is not uncommon today to have them removed. The fouling of the tonsils is due wholly to the poisons of the intestines that pass into the circulation of the blood. As these small parts are capable of converting such poisons into more serious blood disorders that cause neuritis, neuralgia, rheumatism, and many other troubles, they are now being removed in thousands of cases every month, when better results could be obtained by safeguarding them against the evils that are brought to them by the blood. The whole combination is doing more to shorten life and reduce human vitality than any other cause.

7. Ulcers, abscesses, and the soil of boils and carbuncles are all derived from intestinal poisons, as has been amply proved of late. It must be remembered that these poisons dwell in that portion of the contents of the intestines that we refer to as the old age half; that this old age half should be disposed of by other channels than through the circulation of the blood; that such circulation goes to every organ, and to every part of the body and does harm in proportion to the amount of soil that is carried and deposited throughout the body instead of being eliminated by the methods that avert this danger.

8. Cancers have been shown to proceed rapidly to their fatal termination when fed by the soil that is brought to them in the manner just mentioned; while, on the other hand, the use of foods of the youth class has always made their progress slow, and in some cases has nearly dried them away. It is not possible to effect or to promise a cure; but it is a fact that the youth foods retard cancerous growths; and it is a fact also that more than forty years of life has been given a few persons beyond the fondest hopes of loved ones. There are isolated cases, rare it is true, where this malady began its attack in persons not yet forty years old, who lived to be more than eighty; but only by making use of the youth foods. These merely prevent the flow of cancer soil in the blood.

9. There are many thousands of persons who are clean in their habits; who take perfect care of their teeth; whose stomachs are normal; and whose organic life is free from trouble;

but whose breath is offensive. The custom of using tooth paste that is fragrant serves only for a short time to keep the offense away. Soon there comes an odor resembling the deep and dark recesses of sewers in a great city; and this odor has been proved to be due to intestinal circulation. The well known case of the man who had taken the temperance pledge in order to appease his wife, and whose medical friend injected into the colon some diluted whiskey, the intense odor of which presented itself in the husband's breath at a time when he was caressing his wife, and which led to their separation until the explanation was forthcoming and credited, serves to show the fact that there is no part of the contents of the bowels that does not travel throughout the whole body if given the opportunity. If you will permit the blood to carry to your mouth the foulness of the bowels, you will suffer from this malady of foul breath.

10. There are men and women of ultra refinement who become thoroughly discouraged at the bad odor that surrounds their feet. They bathe, and it seems that the more they bathe, the greater becomes this offense. In the many thousands of requests that have come to us in the past half century, none are more insistent than the desire for assistance to overcome this evil. It can be traced to the same cause that leads to bad breath; and it can and is being constantly cured by the same method.

We might go on indefinitely citing cases of the injury and offense due to the circulation of intestinal poisons. All that is necessary here is to establish the general fact that such poisons when admitted to the circulation are deposited somewhere in various parts of the body when they should have been eliminated before they had the power to do any damage. Being old age poisons they exert a powerful influence in lessening the term of human existence.

They are to be dealt with by two methods:

1. They must be driven out of the system in time to check their ravages.
2. They must be regarded as enemies before they enter the body as food, and so kept out.

As the latter method is attended by difficulties, and cannot be made wholly perfect, both methods must be employed.

We now present the two laws that have been discussed:

1. One half of the contents of the intestines are youth material which supplies the most important nutrition of the body.

2. When this youth material is not used in sustaining the body, the body suffers materially in every way.

The secret of perpetual youth, if it is ever discovered, will rest on the following facts:

1. The old age material of the intestines must be kept out of the general circulation.

2. The foods and drinks that add old age material to the body must be reduced gradually until they are few in number.

3. The general circulation of the blood must carry to all parts of the body as much as is possible of the youth material from the contents of the intestines.

4. None of the youth material of the intestines must be lost.

We have shown that the habit of physicking the bowels, and of eating or drinking loosening material, as bran, coarse stuff, special preparations, fruits, cathartic waters, and other things, drives out the dangerous poisons, which is the right thing to do when they imperil life or health; but they also drive out the youth material, and this means that the best nutrition of the body is lost. Some persons boast that they take a pill every night to keep their bowels free. Some state that they take laxatives once or twice or thrice a week; and they seem proud of it.

In thousands of cases that have been closely observed, it has been proved beyond all doubt that constipated persons possess seven times the vitality and energy of those who keep themselves free by any method whatever, whether by using coarse food, pills, waters, or flushing. The advertised mineral oils prescribed by doctors who have been given stock in the oil companies, are mild but steady and unremittent enemies of vitality and energy, for the reasons just stated.

Shall the victim of constipation be left to suffer its consequences? No, clean him out, but see that he does not fill himself up again with the poisons that threatened his health. Constipation is always unnatural and unnecessary.

In the very near future science will tell you that the stomach is the least valuable of the digestive system; that digestion may occur in large measure in the glands of the mouth and throat by long mastication; and that the great nutritive values of food are produced by intestinal digestion. These two forms

of converting food into blood and life are the all important ones. Milk is blood in the process of formation. The cow digests her food more fully in the mouth by chewing her cud than she does in her stomach; and it is a well known fact that she does not create her milk until her food has passed through the stomach, reached the intestines, and there been finally digested. This explains the fact that milk just taken from the cow and put at once into a closed receptacle, cannot be used, for it is laden with the mild, but pure form of intestinal odors. If you have never lived on a farm, you may some day visit one; and may have the opportunity of taking milk that is yet warm from the cow and closing it up tightly. The most pronounced results will be obtained if the milk is closed up within one minute after it is taken from the bag. The odor is decidedly that of the barnyard, and will remain even after the milk is cold or even iced. If given air openly from the time it is milked until all animal heat has gone out of it, it will be sweet and free from odor. Persons who drink warm milk rarely notice the taste, as it is not distinct, yet is there; but the appeal is to the sense of smell. Warm milk is described as tasting "cowy," which word is coined by the parties requiring it as a medium of description.

Following many experiments with the various forms of eye-trouble prevalent today, it has been learned as an absolute fact that practically all maladies of the eyes have their origin in the poisonous influences of the intestines; remembering that one-half of the contents of the alimentary canal are life-destroying and the other half life-prolonging. These poisons are drawn into the circulation by intestinal digestion; they pass into the blood currents and travel to all parts of the body. When the eyes are used on an empty stomach, they receive these poisons in unusual abundance, and the eyes suffer injury. But an excess of such poisons in the circulation at any time will increase the injury to the eyes. For many years it has been a rule of eye-health never to use these organs on an empty stomach. We can cite many thousands of instances where this rule has been of help to people when it has been observed, and injury when ignored. We can show also a steady improvement of eye-health when the old age half of the contents of the intestines has been kept from entering the circulation in the manner to be described in this work.

While the nutrition that comes from the stomach does some

part of the work of rebuilding a healthy body, it is now a proved fact that the youth material that is contained in the intestines is charged by Nature with the duty of building the perfect body. We see then the folly of purging it out by drugs, laxatives, coarse food, oil or other agency. We can prove that constipated persons have twice the vitality of those that are flushing or emptying the bowels under the impression that by so doing they are securing escape from intestinal poisons. We do not, of course, recommend constipation, but we are stating a fact that is fully established. The proper method is that which gives natural escape to the poisons, and does not rush or force out the youth-making material.

HOW TO EXTRACT THE POISONS BEFORE THEY ENTER THE CIRCULATION

Keeping in mind the fact that there are two almost equal divisions of the contents of the abdomen; one which produces disease, and the other which cures disease and invites youthful conditions; this almost equal division may be shifted somewhat by increasing the use of the true foods, and by decreasing the use of the false foods that are listed in the Book of Complete Life Building, the result being that there will be less of the poisonous material to be eliminated under the plan now to be given.

The ideal plan of life is to bring about the perfect digestion of the true foods that enter the body; and this begins at the mouth in the manner that has been fully stated. If the true foods are completely salivated, there is a combination that in every instance overcomes constipation, so that the use of laxatives, purgatives, coarse food or oil may be avoided, for such use discards the youth-making material along with the dangerous poisons. Every time you "clean out" your system, you bring old age that much nearer.

As we have repeatedly stated, it has been proved many thousands of times that the contents of the intestines, good and bad, are taken up in the circulation and carried in the flow of blood to all parts of the body; the good seeking to build and repair the body; while the bad exerts a most injurious influence on the blood and the organic health of the system. We now come to that part of our work which will lessen the active circulation of these intestinal poisons.

FIRST LAW.—The direct region where the intestinal poisons are first drawn into the general circulation, is at the abdomen; and at the front part of that section, known as the abdominal wall, they are most easily controlled. Therefore the first battle with them should be at the entire surface of the abdominal wall.

SECOND LAW.—Before the intestinal poisons enter the general circulation, they must be carried through the heart; and they appear at the base of the lungs in the region of the diaphragm, in the form of a black, ugly looking blood mass, ready to be drawn into the flowing stream that passes through the heart.

We will first discuss the Second Law, as its treatment is not as extended as the First Law; although it is dealing with the second step in the progress of the evil through the body.

If you will breathe on a pane of glass you will note the presence of moisture as the result. This moisture was a part of the blood and has been drawn from it by the act of exhaling. But the microscope shows that it contains something more than a watery condition. While the moisture exaporates rapidly, there are fine particles that escape the ordinary vision that remain on the glass. When magnified, these particles are shown to be a part of the blood contents that have been brought as far as the diaphragm, or floor of the lungs, from the action of intestinal digestion: and IN EVERY INSTANCE THEY ARE POISONS.

Put a mouse in a small air-tight glass receiver, and pump into it at intervals the air from the room, and the animal will live; but exhale from your lungs even one full breath, and it will die instantly. In an office that was heated by a register in the floor over a large room that was filled with people, there were ten clerks at work; and all of them collapsed from inhaling the air from the room below. It was charged with intestinal poisons emitted from the lungs of a number of people. So many tests are published in various books on this subject that it need not receive further attention here. It is merely our desire to show that poisons are carried from the lungs by exhalations.

When you take a breath into the lungs, it goes directly to the floor of that organ; there to meet with and combat the black blood that is about to be drawn into the heart and pumped into the general circulation throughout the body.

What is known as a full respiration consists of an in-taken breath and an out-going breath, reaching in volume the full capacity of the lungs. This is a 100 percent respiration. You would be surprised to know that during your waking hours your lungs perform less than five percent of their capacity. Out of more than a hundred thousand tests, this fact has been established. When you are reading, thinking, planning, or are absorbed in interest in anything, the lungs perform less than two percent of their capacity. Habits of neglect in cultivating the power of the lungs as breathing organs; meaning the real work of the floor of the lungs, the diaphragm, are responsible for the admission into the heart of great floods of black blood.

In diseases of the organs of breathing, such as pneumonia, tuberculosis and others, the damage is done by germs or bacteria. A five-percent inhalation has no effect whatever on these enemies. A 100-percent inhalation slays billions of them in one breath. Every person can learn to develop a 100-percent inhalation; and in time it will become almost a habit. Its oxygen in natural form, being associated in the right proportion with its nitrogen, is the surest killer of disease germs.

A full exhalation carries out not only the slain germs, but also takes along with it billions of live germs; thus proving that the 100-percent respiration works both ways.

But the great secret of success lies in the practice of emptying the lungs rather than filling them. When you are told by a teacher to fill the lungs full, he does not know that your lungs are generally half full when in a state of inactivity. You are carrying dead air all the time. To try to take in more air on top of this dead air is waste effort. The proper method is to empty the lungs as completely as possible by a long exhalation accompanied by the crushing of the front and side walls of the abdomen by the aid of the hands. The more dead air you can get out of the lungs, the more fresh air you can get in them. This is good logic.

Having exhaled as much as you can, allow the lungs to naturally draw in a full breath. This you can encourage by keeping the shoulders down, but expanding the sides and front of the chest. Every time you do this with the utmost expansion, you will add to the capacity of the lungs.

A hundred such respirations taken when you are out of doors

in the fresh air will remove from the blood all the poisons that can be drawn to the region of the heart in the flow of blood. In fact one hundred such respirations will take care of a large portion of each day's accumulation.

Having thus discussed the Second Law, we come now to the First Law; or the beginning of the journey of the intestinal poisons at the abdominal wall. These enemies are present as the old age material in the contents of the intestines. It is in this region that one great cure for aging has been taught in the form of the sour milk method, the germs of which fight down and destroy the germs that bring on old age. The theory is right in its basis; but not in its exposition. It teaches us where are located the enemies of youth, and it makes battle there. But it omits many principles that must be encountered in such a warfare. It does not include the true foods, nor does it warn against the poison-producing foods; nor does it teach the destroying of the black blood before it enters the heart; nor advise the development of the 100-percent lung capacity. Even if it did all these, it still lacks much that is essential to the maintenance of youth. Nor do the germs of semi-sour milk succeed in slaying the old age germs in any great numbers.

The use of various water treatments has been advocated for over fifty years; and is now commanding considerable attention. One that is recent requires that a person remain under a flowing bath for hours, with water falling over the body; the idea being that the poisons are extracted from all parts of the skin. It is better to extract them before they reach all parts of the body, and this is done by the abdominal bath. Another plan calls for immersion in water for several hours at a time, on the theory that the poisons will soak out. This has the same fault as the method just discussed. The almost universal practice of the olden times, which still prevails, is the soaking of the feet for one hour or two hours at a time in a pail of hot water, keeping the supply coming as the fluid cools. As all the poisons of the body pass in review at any given part of the body, once every twenty minutes, an hour's soaking is sure to catch many of them; and two hours still more. But why allow them to pass in review through the whole body every twenty minutes?

A shower bath whether of cold, tepid, or very warm water, drives the poisons in under the skin through the pores where

they are seeking to make their exit. This can be proved after each shower bath by rubbing cold cream on the skin that has been so bathed, and kneading the skin to force out the contents. You will find the dirt in abundance, showing that a shower bath drives the dirt in under the skin.

A great sponge is full of suction pores. By hunting far and wide you will be able to buy at some store, probably at an automobile supply place, a sponge of fine texture, non-scratching, and fully eight or ten inches in diameter. This is your bathing outfit. It may be a trifle expensive, but it is worth it. Get in a bath tub in a warm room, if the weather is cold; run hot water into a sixteen quart pail; rub some antiseptic soap freely on one part of the sponge; and when the water is about one degree warmer than the blood; say, about 100 degrees; sponge the body as in a regular bath from the head to the feet; rinse with clear tepid water; and wipe the head, neck and chest; leaving the regions of the abdomen and below unwiped.

Proceed with the bathing of the front and side walls of the abdomen; maintaining a supply of very warm water in the pail. Its temperature should be slightly above that of the blood. The purpose is not to run much water over the abdominal walls; but to sop them with the sponge pressed hard against them, squeezing all the water you can out of the sponge against the skin of the body, and allowing the sponge to expand while being so held. This expansion draws from the pores a vast amount of urea moisture. Constant repetition for twenty minutes will draw out fully a hundred times as much as can be extracted from the blood by soaking the feet for an hour.

The principle involved in feet-soaking is based on the fact, discovered evidently by accident generations ago, that the poisons of the blood are drawn out into the water; not cold water, nor merely warm water, but hot water. As the blood constantly circulates to the extremities, the pores of the feet, which give out poisons freely, serve to provide exits for these poisons.

But it has been proved that the front and side walls of the abdomen give out the same enemies much more freely; added to which fact is the other much more important fact that these poisons are drawn from the zone where they are first made, and before they have the opportunity to enter into the general circulation; while at the feet they have been pumped through the

heart and carried to the farthest parts of the body. This distinction is so important that it should be fully understood.

Feet-soaking is a thousand times more beneficial than shower baths; the latter drive in both the dirt and the poisons; the former extracts the poisons. But the disadvantage is in the slower process over abdominal bathing, and in the fact that the enemies of health have entered fully into the circulation.

A very large sponge, such as we have described, when pressed against the walls of the abdomen until nearly all the water has been forced out of it, and then allowed to expand against the flesh, will draw these enemies out through the pores of the thin skin. Instead of the various water cures now being exploited; instead of remaining under a flow of water for four to six hours; instead of staying in a tub of water for four hours; our method requires only twenty minutes. This time is spent in using the big sponge as a drawing agency. Here are some other facts worth knowing.

1. Bathing the right half of the abdomen from the region of the liver down to the groin, with a downward action that presses in as far as possible, will overcome chronic appendicitis if continued for a long period of time; which is less troublesome than an operation. A non-lye hygienic soap may be used part of the time as a lubricant. In this treatment more water should be employed, as it is not so much a poison-extracting process as an attempt to bring the parts that contain the diseased appendix into normal activity and health. There have been cases that were almost ready for the hospital that have been cured completely by an hour's work with hot water and a big sponge, twice daily.

2. In case of liver trouble, even where there is a tendency to hardening the same treatment brought against the upper right part of the front abdominal wall, just under the lowest rib, has yielded a perfect cure.

3. Acute indigestion, where life was in danger, has been speedily overcome by the same treatment directed against the upper front wall of the abdomen, accompanied by constant inward pressure of the sponge aided by both hands. The water should be hot, and its heat maintained during the hour's effort.

4. The first treatment, that for appendicitis, if accompanied by alternating side inward pressure along the left side of the

abdominal wall, pushing toward the central line of that wall, is one of the most effective remedies for chronic constipation. But the first part of the treatment, that for appendicitis, should begin under the right lower rib by inward pressure.

The pores of the skin never emit youth material; but devote their activities to throwing off old age material. The odor of unwashed skin will tell the story clearly. Perspiration does great work; but with the disadvantage that it discharges poisons that have been allowed to enter the general circulation. When the doctor is called in any acute case, he first seeks to drive out the poisons of the intestines by freeing the bowels; this is always his first move. He next starts a free perspiration, knowing that the pores of the whole body will respond by throwing off the accumulated enemies. Did you ever stop to think that he knows that these poisons are causes of disease; that he battles against their presence by the best known methods of his profession?

But the medical practice, advanced as it is, with its hundreds of thousands of surgical instruments, and its train-load of drugs daily delivering unnatural poisons to combat those that are natural, has yet to learn that the driving out of the poisons of the intestines by artificial means, takes with them the best nutrition of life. The profession has yet to discover some plan by which the bad can be eliminated without taking the good along with it. Bleeding was abandoned because the blood that was lost held both disease and health; the good being drawn off with the bad, until the patient was too weak to get well unless he had super-vitality. Patients were bled to death. Reasoning directed the abandonment of that method; but fell back on the same principle when it began the practice of physicking; and it changed the name of the doctor from that of leech or lance to that of physicker, or as now called, physician.

Summed up in a few words, the secret we are after rests in the process that will eliminate the bad without removing the good with it. It sounds all right to have someone advise you to take a daily laxative; or coarse food; or fruit that is loosening; or oil; and you think you have solved the problem when you can boast that you keep your bowels free every day of your life. If free, they carry out much nutrition that is needed to repair the body and uphold its vitality; for much food that is not fully digested is hurried away.



ELEVENTH DIVISION

THE "GREAT ASCENT" AND "ON THE HEIGHTS"

AS WE PROGRESS we find it important and necessary to review the most salient points of the two preceding studies; those of the Workshop, and those of the Valley; these terms being symbolical.

In the first name the mind was taught to grasp the facts of life and death as they were applied to the human body. In the passing Through the Valley, there were discouragements, and also need of personal struggles to secure the things that help make life safer, against the criticism and lack of cooperation of those who are associated with you in the daily trend of existence.

Amid this work and travel we laid down laws that in fact hold the only possible secret of longevity free from decrepitude. Life is being prolonged among the masses of the people as a whole; and more persons are reaching the ages of ninety and one hundred than ever before; but sickness is increasing all the time; more doctors are in practice; more drugs used; more hospitals established; and more new methods discovered in the treatment of disease. The people who escape this increase of ill health, do so because they have heard the old cry revived: "The teeth of the mouth dig all the graves." This adage does not convey the exact truth, because many persons are sacrificed to the wantonness of drunken automobile drivers and other means of exit from the world. Aside from death by accident and vio-

lence, it may be true that the graves of nearly all humanity are dug by the teeth, or rather are due to the abuse of the body by what enters the mouth. Fifty years ago this doctrine was so unpopular that an advocate of it was called a crank; today it is so fully accepted that to omit it is to be charged with ignorance.

The first thing a doctor does in a case of illness is to remove the poisons from the intestines, and to control the diet. The poisons, he knows, came from a bad diet; the return to health must come from a proper diet. His medicines are employed to fight out one class of poisons with another class of poisons, and after this is done, he tells you to let Nature do the rest; which means to get close to the great Mother of life and health.

But why allow any poisons that are unnecessary to thrive in the body?

The very latest position of science in the discussion of sickness and health is based on the twin effort to keep out of the body as much unfit or poisonous-producing stuff as possible; and to remove from the body all necessary poisons that result from what enters the mouth, before such poisons have gone too far in the circulation. This twin effort will mean, if successful, a greater duration of life with less suffering and failure of the faculties. The "Literary Digest," which is accredited a very representative organ of fact and truth, in an article just at hand, says: "Funds of millions of dollars each grow apace. Surely none has a more worthy object than the Milbank Memorial, which is conducting experimental work by which its managers hope to prove that twenty years may be added to the average life-span in the United States."—Then follows a list of the associated societies, and the work proposed and already underway. A leading New York paper in a review of the subject says, "In devoting a substantial part of its income to these health demonstrations, John A. Kingsbury, former Commissioner of Public Welfare in New York City and secretary of the fund said, 'the Milbank fund is allying itself with a world movement. The aim of the movement was strikingly stated at the recent Cleveland meeting of the American Public Health Association when that organization of practical health officers dedicated itself to the task of adding twenty years to the average length of life now prevailing in the United States.'"

Other experimental health societies have recently reached the

conclusion that the cause of much of the ill health that prevails, and of deaths that result from lack of knowledge of what to eat and drink, can be traced to the fact that people eat altogether too much albumen. Three or four times as much daily as the body can dispose of are taken into the system. A certain life insurance company in Europe, after extended investigation, issued the report that more than sixty percent of the deaths among its members were due to malnutrition resulting from excess of albumen. There is a general neglect of a rational diet.

The organic and nutritive value of food should contain about eight percent of albumen; while, in fact, the diet of an adult contains as much as 23 to 25 percent. This excess would not be so dangerous if albumen were a harmless substance, but this is not the case. In the food changes of the body it is disintegrated and enters into body combustion with the result that it forms a considerable quantity of acids, of which uric acid is most abundant; while the entire system becomes saturated with other waste matter, now a decided poison, which can be got rid of only with great difficulty. Such maladies as rheumatism, gout and others allied to them, are caused by these freed poisons coming from albumen.

It was declared by an officer of an American life insurance company that old age was not due to years, but to food poisons. It was this official who said: "TIME IS NOT THE DESTROYER."

While carbon is one of the parts of which albumen is composed, it of itself plays an important part in giving out poisons to the body; and when it combines with carbon from disintegrated albumen, the result is a serious disturbance of the health of the body. One of the most learned doctors in this country, and an official in a great movement along the lines of scientific studies of foods, says, "Disease and death come, when not induced by accident or violence, from lack of a rational diet as a first cause, but more directly from inability of the system to dispose of the used foods that generate disease producing poisons which, in their turn, lower the powers of resistance in the body to the attacks of its enemies, sickness and death."

In reviewing the foundation studies of this course of instruction, we will re-state in several ways a fact that holds the key of safety against all the dangers of excess of albumen and car-

bon, as well as an excess of those chemical poisons that now are a part of all canned and package goods and that are responsible for the great increase of the comparatively new malady, neuritis. That this malady is due almost wholly to such chemicals as are used to preserve canned and package goods, is being proved by tests that leave no doubt of the fact. Out of over a hundred million people, nearly eighty million are today suffering from neuritis, or inflammation of the nerve fiber in the nerve lines. Where all canned and preserved goods are omitted for a year, all neuritis disappears. When such foods are resumed, the malady comes back. Here then we have the triple cause of poisoning the body; excess of albumen, excess of carbon, and chemical preservatives. While the greatest progress in avoiding these dangers may be had by adopting the TRUE FOODS of modern dietary systems and natural food selection, it must always follow that some of these poisons, especially of the first two, must be combated by other means. Here we come to the most important fact in this course:

Whatever poisons arise in the disintegration of food, appear first in the contents of the intestines. It has been shown in our First Stage, that the entire contents of this section of the body are carried into the circulation, the good and the bad. The good are youth-producing; the bad are death-producing. In order to enter the circulation they must be carried into the region known as the base or floor of the lungs; and the whole blood mass appears there as a dark, angry, blackish flow; ugly, venomous and dangerous.

The heart is a pumping engine; itself a more or less delicate organ; it has valves whose activity from before birth to the minute of death depend on the very blood it pumps into the arteries and veins. Awaiting to enter the avenues of this organ, is this black, venomous mass of poisonous blood. When it so enters the heart, the latter suffers; when the heart pumps it to the arteries and veins, all parts of the body are saturated and injured by this angry flow of dangerous poisons.

Nature created the lungs for no other purpose than to extract the broken down carbon and the broken down albumen from the blood at this section of the body, the base of the lungs. If the breathing system carries air in which there is pure oxygen, the latter at once attacks the black blood and changes its color to

a bright red. If no such oxygen comes to the rescue, then the blood remains black and so enters the heart, from which it is forced into the arteries and veins, to every organ of the body. You might say that this is the revival of the old doctrine of deep breathing; while it seems so at first glance, it is vastly different from that practice as will be learned very soon.

Let us face the situation.

From the beginning of the history of humanity, and especially at that early stage when any food was acceptable, particularly the heavily charged albuminous meats and flesh of all kinds, the BLACK BLOOD has been pumped into the body by the heart action; and had it not been for the great amount of outdoor activity necessarily prevalent, the foods employed would have been too poisonous to be safe to eat. If today with our lack of full respiration, the people were to eat the foods that were eaten in the earlier struggles for existence, the average duration of life would be less than thirty years; probably under twenty-five years. If we of today were to eat the foods that were eaten by the Puritan settlers of New England and were to substitute our limited methods of respiration for their vigorous outdoor life and lung activity, our average duration of life would be reduced twenty years. All generations of humanity from the beginning until the most recent times, have indulged in foods that contain the albuminous and carbon poisons in the most excessive degree; and have been saved to carry on the race because Nature compelled them to live in the open, work in the open, and catch the purer oxygen of the greater open air respiration.

Today, with the first dawn of intelligence in the use of foods, we face a counteracting situation in which the lungs are not purging the body of the black blood that should never be allowed to enter the heart.

A normal respiration occurs in a perfectly sound sleep, but what is normal is the result of the day habits of breathing. A person who is sleeping naturally and not under the irritated strain of badly shot nerves, respire seven times more abundantly than the healthy, normal respiration of the waking hours. This sevenfold increase during sleep serves to combat all the poisons that come from the intestines to the base of the lungs when the foods are true, and none of them are false. The TRUE FOODS are therefore necessary.

When the foods are false in part, no amount of respiration can cure the black, venomous condition of the blood, even if all one's life by day and night were to be spent out of doors. We call the dark red blood BLACK in order to impress its nature on the mind. Only bright red blood should ever enter the heart. When that condition is secured, then the adage that TIME IS NOT THE DESTROYER will be reversed. The real destroyer will have been found and conquered.

Here are the facts that today keep the doctor busy and the hospital operating tables crowded:

Too much time spent indoors daily reduces respiration and maintains the flow of black blood into the heart.

Absorbed interest reduces respiration from what should be normal to about one percent. A person listening to gossip or any other account that is of absorbing power, does not respire more than one percent. During that time the black blood is pouring into the heart uncleansed, and is being distributed to all the vital organs, and to the brain. It was such black blood that made the human race almost totally criminal; such blood will give to the pirate his outlook of cruelty, to the bigotist his inoperative mind, to the conclave of religious intolerants their inventive genius for creating methods of torture that exacted from their victims the last ounce of suffering, to the pagan peoples their morbid forms of worship, and to all brain-stained human beings the criminal bent of every age. You cannot pour into the convolutions of the brain this black blood and secure something that you do not sow. Civilization dawned with the approach of better blood; and it was not until the race began to eat wheat and the cereals and vegetables in place of meat and flesh of every kind, that the black blood became reduced in part.

The most poisonous forms of albumen are found in flesh and eggs; both classes of food being fully responsible.

The least of these enemies will be found in vegetables; and none at all in whole raw milk.

The only really perfect foods are those called the TRUE FOODS, as will be seen by reference to the Book of Complete Life Building which is referred to on page 234 of this volume.

A person playing any sedentary game; that is one that does not require outdoor activity on the feet; when absorbed inhales

about one percent of a normal amount of breath, during which time the black blood is pouring into the heart. Card playing is probably the most guilty offender in this respect. An auditor who is fully interested in a speech or play suffers the same lack of respiration. A novel that enchains the attention will stop practically all breathing. We see why the poisons from carbon and from albumen attack the health of the body, why so many millions of people suffer from rheumatism, neuralgia, hardening of the arteries, heart weakness, nervous breakdown, kidney trouble and many maladies that turn existence into a slow torture.

It is not claimed that everything in the curative line can be accomplished by changing the black blood into red blood; but this method will absolutely purify the blood that is made by the use of the proper diet, and will help vastly to reduce the poisons from foods that are over-charged with albumen and carbon, and even eliminate some of the chemical dangers arising from the chemicals that are used in preserving canned goods and food stuffs. It will do more than any other agency in this respect.

We have said that we are not making use of the old methods of deep breathing as such. The variations here mentioned are so widely different from that most excellent practice that they in fact are new in themselves. Under the old or usual plan of deep breathing, the one rule was given, to inhale deeply. It has been proved that it is not the in-going breath that does the good work; but the out-going one. In the lungs at all times will be present a great proportion of DEAD AIR; air that stays there all the time in effect. It is to get this dead air out that we teach. It is done by a very deep exhalation, not inhalation. Try this.

The black blood is rapidly disintegrated by the pure oxygen of fresh air only when this oxygen is on the way out. Examination under the magnifying glass shows that such exhalation carries with it the disintegrated albumen and the dead carbon. Black blood, known as dark red blood, is dark because it is charged with carbon dioxide, one of the most active of all poisons. This is the blood that comes from the intestines to the base of the lungs and is there allowed to enter the heart and to be pumped all through the body; and that furnishes the rea-

son for the saying, TIME IS NOT THE DESTROYER. This is the blood that the person whose mind is absorbed in anything, whether play, game, gossip, or news, allows to enter the heart and do injury to the body.

Coming to the base of the lungs charged with the poisons that arise in the intestines, this black blood gives up at once such poisons when pure oxygen reaches it before it enters the heart. This fact is proved by the microscope which reveals on glass the contents of the breath that has just come from the base of the lungs. There is the soil, and it is actual soil, although not safe to use as such; but it is made of disintegrated albumen and dead carbon. Every full outgoing breath carries this soil. One such breath exhaled into a closed glass will instantly kill a mouse. Think how much of these dangers will be carried away by deep out-going breaths every hour!

There is a vast difference between deep breathing as taught heretofore and deep exhalations. Deep breathing bulges the abdomen; deep exhalations contract it. There will be required some effort and practice to learn how to contract the abdomen; so that instead of having it bulge, you will have it concave. The more concave it becomes, the better progress you will make in driving out the poisons in the manner to be described.

Do you catch this great difference?

Do not at any time try to see how much air you can bring into the body. Avoid the bulging results.

Make the abdominal wall flexible. This will help the natural action of the bowels, and bring on regularity of their movements, although this is not the main object in view. It is incidental. Learn to contract the wall of the abdomen. All persons can do it, but with some it will require much time. Once accomplished, it will always remain easy to do.

This is not an exercise; it is a habit. It can be done while you sit in a chair, while you lie down, while you walk, and while you work. The fault with the shape or figure of most persons as they advance in years is that the abdominal wall takes on a bulge; this causes the projection of the front of the body that denotes the loss of a symmetrical form, and is a disadvantage in many ways. It also is an indication of a loss of physical power. Many men of wealth and leisure enter the game of golf for the purpose of working off this distension or extension. But

exercise will not in years accomplish as much as can be done in a few weeks by the practice of contract and inward curving of the abdominal wall. Women who become obese dislike very much to carry about this frontal display, and they dislike even more to reduce it by exercise. But there is nothing that can be done for it by any method that will give permanent results, except this habit of in-curving of the wall.

We have referred to the help it affords to the movements of the bowels in a natural and regular way. A second advantage is that it prevents the falling of the vital organs, the sagging of the stomach, and the collapse of the chest. There is a still further benefit of the greatest value. When the lungs engage in inhaling and exhaling the floor beneath which is called the diaphragm, rises and falls, and at the same time each air cell in the lungs as far as involved, opens and closes. The falling of the floor muscle is part of the act of inhalation, and the opening of the air cells attends it; while the rising of the floor muscle accompanies exhalation and the air cells contract or partly close. This opening and closing of these tiny cells indicate vitality of the highest order. Most persons in modern times when there is such a low range of respiration lack this vitality and carry in their lungs countless air-cells that are inactive; and it is among them that tuberculosis is first introduced and begins its fatal onslaught.

It is a proved fact that when air-cells are active, that is when they engage in the act of respiration, it is impossible for germs of any kind to live in them, for oxygen is death to all enemies of these organs.

The bad blood that makes the face muddy or cloudy, comes from the venous fluid that is allowed to enter the heart to be pumped to all parts of the body, including the face and skin. The only way to secure a fine complexion is to purge or cleanse the black blood before it enters the heart, and this is done by the action of contracting the abdominal wall, which insures an increase of the range of respiration, a full action of the air-cells of the lungs, and pure blood.

One of the most successful teachers of good health in a very successful sanitarium, has depended for years on a system that requires ten minutes of stomach stretching every morning on arising; and ten minutes of the same action just before retir-

ing at night. The patients have in most instances been men and women of large girth about the waist, of sluggish liver, high blood pressure, bad stomach, defective nervous powers, weak heart action, and general constipation with tendencies to kidney trouble and other dangers of an insidious nature. The course runs for three months, during most of which each patient is compelled to manipulate the front wall of the abdomen with the hands, pressing it in while the lungs are as empty as possible. Not until this wall can be drawn in by the action of its own muscles is that part of the course ended.

The next step consists in the play back and forth of the wall moved solely by its own muscles, and having a decided range forward and back; the inward action always being preceded or accompanied by the most complete exhalation possible. Thus when the wall collapses the breath goes out. This is continued for many minutes at a time, many times each day; stopping when there is dizziness. This shows weakness, and will pass away as a new vitality is acquired.

The third step reverses the action of respiration. The lungs are filled as full of air as possible, and at once the wall of the abdomen is brought into a concave position by the strength of the muscles of the wall itself. This is difficult, and is climacteric; indicating a new found power and greatly increased vitality.

Now comes the actual practice of stomach stretching. This is accomplished by contracting the wall of the abdomen, holding it in a concave position, and raising the arms high over the head and stretching, first with the effort to pull up one side of the stomach by pushing one arm up still higher, then using the other arm likewise; all the while holding the breath while the wall of the abdomen is held inward. This practice we have taught privately for over thirty years, the head of the sanitarium referred to having been one of our pupils. The benefit to the general health is so remarkable, and was proved to him to be so great, that the practice has become his one chief method of curing the general ills of his patients. After the power has been acquired over the abdominal muscles so that they can at will move the wall back and forth, the actual practice of stomach stretching occupies only ten minutes every morning and every evening; before breakfast and before retiring.

Assuming that the teachings of the First Stage and of the Second Stage in this course have been adopted, we come to the facts already set forth in the preceding pages of this the Third Stage. These facts in chief point out the dangers of too much disintegrated albumen in the body, and of an excess of broken down carbon; two of the most malignant poisons that are set free by digestion and assimilation in the system; poisons that have done more to shorten human life than all other enemies combined; poisons that when compared with germs and bacteria of the most serious maladies, outclass them a hundred to one. The science of health is just now coming to realize what these facts mean.

We have shown that these poisons from these two sources are poured into the section that for convenience we have called the base of the lungs; that they appear there in the dark red blood that also for easy understanding we have termed black blood; and that they go right on into the heart if no step is taken to rid them of the evil influence on life. Here we have the settling of the problem whether or not the time will ever come when the fountain of youth will be discovered; here we have the control of the dangers that almost alone do the work of shortening life.

Whatever may be the ultimate results, the known advantages are so great that no person can fail to become the gainer by adopting this method of self improvement.

It has also been shown herein that these poisons can be carried out of the lungs before they enter the heart, if enough oxygen in fresh air, and in the mixture with nitrogen that Nature has arranged, can mingle with the black blood and change its color from the dark red to a bright red. Of course it is apparent that the out-going breath carries away these poisons; certainly the in-going breath cannot do it. But we face a still more important law, which says this:

IT REQUIRES A FEW SECONDS FOR THE IN-GOING BREATH TO ABSORB OR PICK UP THESE POISONS; these enemies that come from disintegrated albumen and from broken down carbon.

By tests it has been found that a duration of time equal to seven heartbeats is most effective in allowing the in-going breath to protect the heart and the entire system by absorbing the poisons.

EFFECT ON THE MENINGES AND THE MIND.

The effect of this purification of the blood on the Mind through the membranes that constitute its organ, is very great. A poison that is capable of turning a normal person into a career of crime, is certainly dangerous enough to pervert the entire moral nature; and, more than this, is able to change the whole viewpoint of existence. We face a complex triangle of influences:

1. The Mind, through its organ the Meninges, is like a great crystal lens through which are drawn the rays of light that reveal the whole history of the past; and this history is an impartial one, in that it includes all that is brutal and degraded on the one hand; and all that is noble and grand on the other hand.

2. The murky, ill-boding, evil eye of the brutal and degraded past sleeps always unless excited into action by some enemy of the wholesome life of the human body. This enemy may be the inflammation from disease, the congestion from false foods in the digestive system, the fire of alcohol, the taint of drugs, the germs of foul teeth or tonsils; or, as is almost always the case, the exciting irritation of intestinal poisoning. Whatever it may be, the result is that we see only evil, feel only evil, and associate only with evil.

3. This clouding of the great crystal lens of existence, in addition to bringing to the front all that is evil, shuts out the view of all that is inviting and pleasing. It is like a black thunder-cloud on a bright summer's day that, rolling across the heavens, brings darkest night and chilling winds over all the landscape. But in most lives this cloud is never lifted, and they are lost in the darker embrace of the grave.

We have said that cleanliness is next to Godliness, quoting from a well known adage. If this is true, as it must be, then its opposite is also true, that uncleanness is next to devil-life. The most unclean function of the body is that of the intestinal action. If this function were performed perfectly, all that is unclean would remain below the base of the lungs; below the floor of those organs; below the diaphragm. By what law of Nature such poisons or uncleanness ever came to the region above the stomach, is not known. But this is true: If the time ever comes when such uncleanness can be kept wholly within

the lower zone of the vital system, then this pollution of the Meninges will cease.

“Ye must be made clean to be made whole.”

The word whole means healed. Healing has always been the practical part of every religion that has reflected the advance of progress. Cleanliness is the first, last and complete method of being healed. It alone will do the work. But it must include clean food, such as the body requires, and no other. It must include the efficient digestion and assimilation of such food. It must include the control and disposal of the unclean material and effete matter that result from such digestion, and that is charged, unnecessarily we believe, with the poisons that maintain only the evil associations of the past.

As long as this uncleanness is permitted to cloud the Meninges, so long will every form of devil-life control human existence.

For centuries almost every natural religion of the world has been trying to teach these facts.

When this uncleanness is driven out in the manner that we have taught in these pages, then the clouds that obscure the sunlit sky shall be dispersed; and the crystal lens will give forth the clear beams of the new Knowledge.

Let us repeat in brief terms the controlling facts:

1. It is being proved in many ways by the Government, by scientists and by experts, in hospitals and elsewhere, that certain classes of crime are caused solely by intestinal poisoning, acting on the Meninges or organ of the Mind. This fact is too important to be passed over idly.

2. It is being proved in the same way that when intestinal poisoning is prevented by shutting off the flow of this uncleanness into the brain region, certain classes of crime are wholly overcome, and the disposition to commit them is entirely destroyed. This fact connects the uncleanness of the intestines with the organ of the Mind; and, by the reverse action, it connects cleanliness with the tendency to a course of living opposite to that of crime.

3. As the greater includes the less, so crime includes every form of evil living; and the clearing of the Meninges, if able to end crime and inaugurate its opposite, holds also the power to uplift humanity to the highest plane of existence; and this we have chosen to call

"THE HEIGHTS"

In our present study we find ourselves face to face with the inquiry: If the association and stimulus of evil living, which is charged to the Devil-life, can be traced to intestinal poisoning, may it not be true that such life is the natural result of ignorance in food selection, and of lack of knowledge as to the method whereby such uncleanness can be removed. The answer is this: Such poisoning is wholly unnecessary, and would never have been inflicted on humanity by a kindly-god. All evil activities have their agencies; and this form of poisoning is merely the agency of the purpose to bring destruction on the race. A Kindly-Creator would never have made such conditions possible; but would have given man a body wherein all the functions were pure and clean.

The knowledge of the presence of this evil agency, and of the cause of poisoning the Meninges by the black blood from the intestines, may easily be ascribed to the Kindly-God, whom we know now as THE GREAT PSYCHIC.

We shall show that in this era countless evidences are coming to light of the intention of THE GREAT PSYCHIC to extricate humanity from all devil-control, and from all evil living, by first removing the influence of body poisoning from the Meninges, and thereby clearing the organ of the Mind for the incoming of the light of a new Knowledge.

It may seem strange that in this study we have dealt with purifying the body; but it must not be forgotten that every civilized religion seeks first to cleanse and heal the body. That was the chief life work of Christ; much more so than preaching or expounding religion, although these were included in his mission. One of the new and rapidly growing religious movements of modern times, deals almost exclusively with healing the body.

We quote from a scientific expert, "If we can keep intestinal poisoning out of the brain, we can make religion universal."

Man was made in the image of his maker.

If the soul of man is immortal, then some part of this image holds in itself, the germ of immortality.

If such a noble and sacred tenant is present in the human body, then that body is the TEMPLE OF IMMORTALITY.

As such this TEMPLE should no longer be unclean.—"Wash

me and I shall be whiter than snow," does not refer to the outward cleansing of the skin; nor need it be confined to the form of uncleanness known as evil, unless such evil results from actual uncleanness of the blood, tainting the Mind, the seat of the soul.

THE TEMPLE OF THE BODY.

Here we have the representative of the Devil-Creator on the one hand, maintained by devil-power, containing a Mind that reflects only the brutal and degraded influences of the past; and, on the other hand, The Temple of Immortal Life, needing only the touch of magic that shall drive out the poisonous uncleanness that makes it evil; and, in its place, shall purify and clarify the organ through which the light of the immortal soul shall shine, and bring to the world its new Knowledge.

In our efforts to purify this Temple, we have proceeded in Stages, which we have named in symbolic terms; and the last Stage is known as

"ON THE HEIGHTS."

This includes the study of Mind Over Matter, and will be presented in the next Division.



TWELFTH DIVISION

MIND OVER MATTER

BEFORE WE enter upon this phase of our study we must look over the ground that now lies before us, in order that we may know what scientific reasons there are for believing that the power that is termed the Mind is able in any way to exert any form of control over that part of creation that is called matter. It might at first glance seem as if this subject could be disposed of in a few pages; but we soon shall see that it embraces a wider field of investigation than any other subject ever discussed by man. So extensive is it, that we hardly know where to begin.

If we were to ask a certain class of people what is meant by the power of Mind over Matter, they would at once reply that it relates to the manipulation of objects, some light and some heavy, by which they are lifted from the ground in defiance of the laws of Nature. This they choose to call levitation; and they refer to séances in our country, and to the jugglery of Hindu fakirs as evidences of their idea of such control. But they do not consider that there are few genuine manifestations given in séances, and that the jugglery of the fakirs is nothing but exceedingly clever deception.

Even if there is such a power as levitation, of what value is it?

The world is today seeking the light of more Knowledge; and levitation, although it may have really happened in some rare and isolated cases, affords no opportunity for gaining such information. It furnishes no scientific basis either for study

or operation. The genuine instances can be counted on the digits of one hand as far as we have positive knowledge; and they have been so spasmodic and accidental as to pass as vagaries. Some persons have been given privileges in genius so uncommon as to pass as freaks. The case of Bishop, referred to in an earlier page of this book, illustrates a gift of clear-seeing that is too unusual to be serviceable. There is no value to levitation, even if true. Could it be employed scientifically, we see no part it could play in the plan of life. It is fair, however, to those who believe that such a power exists, for us to state that we have had conclusive evidence amounting to positive knowledge that such power, in the hands of certain abnormal people, has been proved; but it has been more than a generation since we last witnessed its actual work. For this reason we call it a freak force developed by accident, and without usefulness in life.

We must, therefore, pass that phase of it by, and look further.

If we were to ask another class of people what is meant by the power of Mind over Matter, they would quickly reply that it relates to the control of thought over the human body, and especially in the cure of disease. In this country alone, there are some millions of intelligent men and women who are firm and unchanging believers in such power for such uses. By the term Thought they mean to include belief and faith; for Thought is a larger term than either belief or faith, and embraces them both. From a merely unscientific standpoint, they begin their arguments by quoting the adage:

“As a man thinketh, so is he.”

Or that saying that is often referred to by the great Hindu philosophers:

“What a man thinks, if his thoughts come from his soul, enters into his life here and evermore hereafter.”

We are not endorsing these sentiments, but are seeking to find the groundwork for what is almost a universal belief among the classes we have mentioned.

Another saying that comes from the New Testament directly to us, but that was known and taught for hundreds of years prior to that period, is this:

“If a man has faith strong enough, he is able to move mountains.” We are taking it from the earlier teachers.

While no man now or at any time is likely to be endowed with sufficient faith for the purposes suggested, and while no mountains will be moved by any power except that of Nature, and in the manner that has been employed in the past, the saying is based on the belief that there is somewhere in the body or in the faculties of a human being, some form of control over matter. In this connection a few words concerning what is called faith, or fixed and unchanging belief, will be useful.

Some learned investigators, hearing of a number of cures of maladies that came about by this power and that were verified on complete analysis of the facts and evidence, proceeded to look into that very large semi-religious following, now embracing millions, which has thrived on the indisputable cures that have been heralded far and wide; just as a certain line of doctors are thriving on a few remarkable cures by their methods. There is a difference that believers do not recognize between a few isolated cases, and a steady and uniform stream of successes. It is over again the old incident, where a man who was suffering from a list of incurable diseases, tripped and fell into an icy stream, the shock of which effected a complete restoration to health; and thereupon he founded a school of treatment based on the use of ice water baths, some of which did good, but most of which aided the undertaker prematurely.

But the learned investigators, in a spirit of fairness to all believers, soon saw the difference between the action of the Brain and that of the Mind.

They diagnosed the difference between Will Power and Obstinacy, and used it as a key to solve some of the mysteries of these great cures by faith. Will Power is a firm determination to succeed in any undertaking. Obstinacy, generally regarded as Will Power, is its opposite in every respect.

They discovered that Will Power was seated in the Mind, and that Obstinacy was seated in the Brain; that humanity and all animal life is endowed with Obstinacy, but that only one man or woman in a hundred on an average possesses Will Power which has nothing to do with the Brain but is a function of the Mind, and is seated in the Meninges.

They also learned that belief when it is an act of the Brain is bigotry if accompanied by Obstinacy, as is the case with

nearly a hundred million followers of certain religions. Human experiences in youth mold the intelligence and thought-processes of the Brain all through life; and children that are taught the usual errors regarding religion, grow up, not in Mind power, but in the fixedness of bigotry from which they never awaken. They are lasting and unalterable examples of Obstinacy that lives in the Brain of man, and is of the same quality as the fixedness of animals and other lower life. They are incapable of genuine Prayer.

Here again our learned investigators carried their analysis in order to learn the reason why some prayers are answered, and why nearly all of them are unanswered. Within our personal knowledge, the best illustration of the power of prayer over matter, was found in the life of Charles Spurgeon who is often quoted. His sermons and his prayers came from the Mind; never came from the Brain in their era of great achievements. A sermon from the Brain is a discussion of theology; from the Mind is an exposition of religion. The man who preaches with his Brain, if highly educated, unfolds some of the garnered information of his past studies, and when he fails to interest his hearers, he must resort to sensation if so inclined, or to tricks of curiosity to arouse interest. The man who preaches from his Mind, and such men are as rare as swimmers in the Arctic Zone, is never wearying, but every word he utters holds the interest of his congregation.

This illustration has its value in the fact that it indicates clearly the difference between the effect that is produced by the action of the two organs. No matter what church you attend, you will find the persons who are sitting out the sermon, wholly absorbed in other thoughts; their attention wanders to scores of outside matters; and even those who do follow the ideas expressed in the sermon, do so by force of habit as a duty and not a pleasure. There is no tie of intense interest between the speaker and the listener. We heard Moody many times; his Mind did the preaching; and there never was a moment when the people to whom he spoke did not follow his every word with the keenest interest. The same was true of Beecher, a man who became the foremost pulpit orator of his generation, not because he was a finished speaker, but because he preached religion, not theology, and what he said came from his Mind, which

includes the Brain, but is not limited to the latter organ. The same was true of John Philip Newman; and in his earliest ministry of Talmage. It must have been true of Wesley and of Whitefield.

But the one great power in prayer was Spurgeon. We do not believe that he ever prayed with his Brain. His Mind was a lighted flame when in its praying mood. Many experiences are related of his power over matter in this respect. In fact, so many reports came to us of his remarkable success in obtaining answers to his petitions, that we were determined to ascertain the exact facts in some of the episodes at least. When we speak of his control over matter, we mean that his prayers brought material results. It is the custom of religious devotees to seek spiritual aid and blessings, and not indulge in earthly affairs; but this need not be made a limitation. The claim that a Supreme Being is not interested in the profits and gains of men and women, is not true; for the right kind of prayer answers itself automatically, and without intercession from any personal being. Billy Sunday who sees facts through highly colored lights, tells of his prayer on the ball field that he might catch a certain ball, and of the answer to such prayer. This is the control of Mind over Matter.

From tens of thousands of experiences testified to by an endless number of persons who have caught the right spirit of praying, it seems to be a fact of which there can be no doubt that any prayer that comes from the Mind possesses the automatic power to bring the answer that is sought. The reason for this is a scientific one. It is not ephemeral nor the fruit of imagination; but as substantial as this earth itself. The entire scheme of creation is made of a series of funds. We know that the human body is composed of the earth; not directly by taking up a mass of soil and giving it shape, and endowing it with life by a fiat; but by the indirect process of the vegetable kingdom whose function is to form plant-cells, and these cells become the sole material out of which man is made; he eats nothing but plant-cells; if not always in the form of plant-life, as when he indulges in meat; but even meat is fed on vegetable-cells. It is all earth, no matter through what processes it passes. When a man dies, his body is returned to the earth. From the fund of matter it came; to the same fund it goes. Every

tree is drawn from the soil, and back to the soil it must go in the course of nature.

There was once a time when all space was empty.

The idea that matter has always existed is not true.

The idea that life has always existed is not true.

Life, but not matter, will always exist now that it has come into being. Matter is an agency for transferring out of a general fund of life, individual units which furnish companionship for the Creator. This is the whole story, as has been set forth in another work, with complete proofs. Therefore matter will eventually be returned to the fund from which it was drawn.

Space is so vast that the human brain cannot comprehend it. The one marvel of all things is space in its extent. It alone of all things is without limit. All else is limited. That matter should have always existed implies that it had no creator; and this is denied by instinctive religion and by science. That the creator should have always existed is predicating an impossibility; for it is impossible for either life or matter to have been without beginning. To try to think of any being having lived always, and in an empty space, baffles all conception of things. The Bible account that tells of space being empty and void, was undoubtedly inspired, and was founded, like all else in that book, on instinctive truth. The statements that cannot be accepted, must have crept into the writings from unreliable sources, of which there were countless opportunities. But to be asked to believe that a creator occupied eternally so vast a realm as space, and that from all eternity down to six thousand years ago, it was empty and void, presents on the one hand an impossible situation, and on the other hand a waste of time that is incomprehensible.

The only possible method of beginning creation was that which starts with all space empty and void; into which there came by the act of self-creation the spirit of Mind. Once this spirit presents itself in space, all else is possible. A power that is able to create itself, is endowed with omnipotence. As far as the occupant of space being visible is concerned, that is of no significance; there remained the appearance of emptiness and voidness; but the Mentality was there. Mind is not material; but it is all-powerful; and as a part of its power is to resolve

some portion of itself into matter, it must be true that Mind is matter.

As matter exists in the form of a fund, so Mind has the same character; and as matter resolves itself into individual units called human beings, so Mind is capable of separating itself into units, each human being possessing a share of the general fund of Mind.

The Great Psychic is the Universal Mind.

It is omnipotent; and a part of omnipotence is omniscience; hence the Mind in man possesses, perhaps in an infinitesimally small degree, some portion of the Universal Mind, some portion of omnipotence and some portion of omniscience. Therefore any prayer that comes from the Mind carries with itself automatically the power to secure the things for which the prayer is made. The chief problem is how to pray from the Mind and not from the Brain. The power, when acquired, is the greatest within the range of human activities. While it is based on some such quality as that which is known as faith, the attribute called by this name is of the Brain and hence lacks all value. True faith gives way to Knowledge when the Mind acts in place of the Brain. Faith without Knowledge, is merely a fixed belief lodged in the Brain.

In order to put behind prayer the power of the Mind, which is located in the Meninges, there must combine the following influences:

1. Perfect sincerity.
2. Perfect honesty.
3. Purity of the organ of the Mind.

4. Recognition and proof of the fact that the Mind is part of the universal fund; that it possesses some portion of omnipotence, and some portion of omniscience.

The Brain is the organ of insincerity, and is allied in its interests to the devil-creator. Also all the dishonesty in the world has had its origin in the same organ. These are reasons why no prayer that emanates from the Brain is ever answered.

Purity of the Meninges is essential to the successful action of prayer that comes from the Mind. This condition we have tried to teach in the preceding Division. It must be remembered that there have been men and women who have set themselves apart from the rest of the world, in order that they

might live pure lives, not only in habits, but most especially in eating; and this is known as one of the phases of natural or instinctive religion. Then every religion of importance not only in this age, but for the past five thousand years, has emphasized the necessity of fasting; not occasionally; but regularly; for the purpose of purifying the body by emptying it of its poisonous matter at such intervals as might dispose of its accumulations. Fasting has been instituted for the purposes of inward cleansing. While it is not the best method to employ, it was the only one that could be understood by all classes of people from the most ignorant to the most enlightened.

In order to meet this problem in a better age, we have presented a simple but absolutely perfect system of accomplishing this end. We need not discuss again the effect such cleansing has on the Mind, the habits, and the character of the individual. One summing up in a few words, will repeat the principle involved: It is a well proved scientific fact that when intestinal poisons contaminate the Meninges, the seat of the Mind, crimes of many kinds follow; when these poisons are prevented from reaching the organ of the Mind, the latter is purified, and becomes at once what was intended for it by the Kindly-Creator, the crystal lens through which Knowledge, as far as permitted to humanity, is attainable. The opposite of crime is a highly advanced moral nature, and it is only a degree from this to purity of living; confirming the adage that cleanliness is next to Godliness.

The Fourth Influence by which a human being may exercise, in whatever limitations are imposed, the power of Mind over Matter, is that which we have defined as "Recognition and proof of the fact that the Mind is part of the universal fund; that it possesses some portion of omnipotence, and some portion of omniscience."

In some way this situation is like that of the assembly in a great hall the air of which is full of sweet music from many beautiful instruments, and of delightful songs from many voices; all of which pass by the people because they have not the means of recognizing them. If they sit and listen, nothing is heard. Silence prevails. But if they know how to gather in these tones, as by the modern invention of the radio, at once all the air teems with song and tune, the volume and complex

beauty of which are overwhelming in their pleasing effect. Suppose now that not one person in that assembly had ever learned of the invention of the radio, had been separated from its use, or the latter were being first demonstrated, and some person were to explain in advance what was to be done, how many of these people would accept the promise as coming from an intelligent mind? Suppose that when the first strains of music from a band of many instruments were now given voice by this method, how many persons would accept the fact as coming from natural causes?

The first claim would be that it was all super-natural.

Our position in regard to the development of the power which we are describing as the "Recognition and proof of the fact that the Mind is part of the universal fund; that it possesses some portion of omnipotence, and some portion of omniscience," is this: When the recognition and proof come, there will be the same degree of surprise that has attended the coming of the radio; and the same hesitation to accept it in advance.

Talking with a group of the most careful men of science whose minds are always on the alert for some defect in a new phase of knowledge, we were given the pleasure of winning their full consent to the proposition that there must somewhere exist a Mind that is omnipotent and omniscient, basic truths as they called them; and if such a Mind existed, the human Mind is of necessity part and portion of it, as the body is part and portion of the fund of matter taken from the earth; but that the human Mind is taken from the universe. These men fully accepted these facts; and many others have also done the same. No person who has done much thinking along these lines has ever doubted the claim. No other position is possible. It is even basic and self-proved.

This being true, then the human Mind must of necessity possess as much of omnipotence and omniscience from the fund of which it is a part, as its scope of existence will permit.

The manner by which these endowments are to be recognized now claims our attention.

This is unfolded by the means most readily at hand, which is that of direct communication.

One phase of direct communication, and the simplest and nearest to human life, is that known as self-suggestion. A few

years ago, because this method produced some remarkable results, it was taken up by millions of people, only to be met by failure, because they plunged headlong into a new condition of which they had not one particle of scientific knowledge, and of which the inventor knew only by some results, and not by the natural laws involved.

But as it is easily possible to correct these errors, when we know what the faults are, and as this test of the power of mind over matter can be brought home to millions of people, we have chosen the physical form of giving such test and proof; coming always back to the primitive ideas of religion in the practice of healing and making whole.

The Four Influences must be observed, as otherwise the whole process would be mere trifling. These Influences are:

1. Perfect sincerity.
2. Perfect honesty.
3. Purity of the organ of the Mind.
4. Recognition and proof of the fact that the Mind is part of the universal fund; that it possesses some portion of omnipotence, and some portion of omniscience.

The last named Influence is to be attained by the test of direct communication, and in the manner to be set forth at this place.

1. You must recognize the fact that Matter is composed wholly of Mind.

2. You must recognize the fact that every particle of the material body is only a form of Mind given shape by the creative power of life.

3. You must recognize the fact that your Mind is part of the universal fund of Mind, and that in such part, and possibly in such proportion, it possesses a share of the omnipotence and omniscience of the universal Mind.

These three phases of the Recognition will come to you clearly and fixedly as you give them thought. By the process of thinking of things that exist, your Mind will soon find them crystallized into living facts. More than this, you are closest to the power that can accomplish all that you desire.

Having progressed thus far, you will find that it will be a short step to the securing of results through direct communication. In its simplest form, this is known, by popular use, as auto-suggestion. It is founded on laws that are scientific, but

mis-judged and mis-used by those who teach it. We shall endeavor to show wherein the errors lay, and what is the proper method to employ.

We will first note some of the effects of the mental state over the general conditions of the health.

The simplest form of commonplace proof of the influence of mind over matter is found in the action of bad news received while a person is eating. The saliva ceases to flow in the mouth; the gastric juice no longer enters the stomach; digestion comes to an abrupt end; the heart weakens; the lungs almost suspend their respiration. There are two known causes of diabetes; the most common cause being worry, or a distressed mental state long continued. The most modern treatment for this malady is through the mind aided by a selected diet, and especially by the use of spring water as opposed to city or reservoir water.

Tests of the heart following the receipt of bad news show a marked falling off of its vital action. Often the reading of a letter or telegram has been followed by a fainting spell. The effect first visits the mind, and is transferred to the body. Cures of maladies have been effected by building up a convincing belief that a cure is sure to follow; the result depending on the character of the affliction and the strength of the belief. Every doctor knows the value of mental assistance in aiding a patient to pass a crisis in acute sickness.

Much of this class of help comes from what has been called in recent years the power of auto-suggestion. Some call it psychic. Some sentence it to the domain of the occult. Some call it faith. So great has been the belief in the doctrine that faith is able to cure many if not most maladies, that this one basis alone became the foundation of a following now numbering millions. We have been open-minded on this and other propositions, having only one desire, and that to know the truth, and we have devoted nearly half a century to the investigation of the mental influence over the body. There is but one sound conclusion and it is summed up as follows:

1. Faith or belief under certain circumstances and with known limitations, may become a powerful aid to some actual process tending to a cure, but only in very rare instances is it helpful by itself. This means that it may become an aid to some activity. We admit that there are instances where faith or belief

has performed seeming miracles of cure, wholly by itself, unaided and unaiding any other effort of mind or body; but these instances are so rare as to become dangerous guides for general practice. Needless suffering and unnecessary deaths have followed the adoption of mental healing of the body, or faith healing, or psychic healing, or attempted cures by auto-suggestion or any other suggestion. These are the limitations.

On the other hand there are well proved cases of remarkable cures having been effected by auto-suggestion, and these we have investigated, only to find the same principle involved. The mind alone, belief alone, faith alone, psychic effort alone, auto-suggestion alone, will not do what any or all of these will do in combination with some actual physical effort attending and aiding such process. We have seen that bad news will stop digestion; and in some instances cause a person to faint and become unconscious; a most common and well known experience. But the mind did not act unaided by some physical action; the telegram or the letter, or the information by word of mouth, furnished the physical act; the mind combined with this; and the result was control of the body by the mind.

Not long ago there was a demand for a certain book on auto-suggestion that equaled in one city alone a sale of over twenty thousand copies daily for a while; based on the famous teachings of a famous doctor. This method of curing by suggestion was taken seriously in this country, even by the press that always sees the nonsensical side of any claim; and more than half the nation were practicing this form of auto-suggestion. We were in a position to secure accurate reports of actual results from the practice and we advised through our private correspondence that our Ralstonites should give the matter a real test, and should also investigate the results attained, if any, among non-Ralstonites.

It is not our purpose to teach a method of healing that is either mental or that depends solely on auto-suggestion; but we recognize the fact that there are millions of believers today in some form of these intangible systems, and that here and there a remarkable cure is effected. In order to get at the truth we have devoted more time and effort to this line of investigation than any other body of interested searchers after the facts. We sum up the situation as follows: There are now in

our own land not less than four, and possibly more, great masses of believers and practicers in curative methods that are not based on the use of medicines or on anything that may be called tangible.

1. Undoubtedly millions of people are depending on what they call faith. It is needless to say that, with the exception of a case here and there of a seemingly wonderful cure, faith without something else, which the Good Book refers to as works, fails utterly.

2. After this system had made great progress, a new method of cure came about, and secured its great impetus from the fact that some notable people received benefits that could not be obtained from any of the regular medical professions. The basis of these cures was not faith but suggestion. This school is still flourishing. From an investigation of the results obtained, it seems that only about three percent of the patients are given permanent relief; a proportion too small to warrant the hazard.

3. Next came a system, now being built up, which, instead of suggestion, adjusts its nerve-disarrangements. Where no other effort at a cure is made, the permanent results are about three percent; but the teachers of this more recent method are insisting on diet and on new habits of life. These alone bring about cures; and combined with the nerve-adjustments help to establish a percentage running as high as eighty out of a hundred. This is not only remarkable but is satisfactory. We refer to the cure of curable maladies only.

4. Not long ago a doctor came here with the reputation, well founded, of having achieved success with no other aid than auto-suggestion. By this is meant that the patient is told to tell himself that he is curing himself by telling himself this fact. It was proved true that in his practice he had made a large number of cures; but always by his personal presence, his declarations and his manipulations; all of which were lacking in this country. The news of his success came to our land, and his book sold in enormous quantities for months. We thought enough of the matter to test the results of experiences running into hundreds of thousands of cases; although we never taught the method. We knew at once that it was founded on the power of the mind through mental belief in control of the body, and

on a certain kind of faith that the mind possessed such power.

Out of a group of 100 experiences arising among 100 men and women who were very much in earnest, not one produced a permanent cure or even relief from maladies that were in fact curable.

Out of scattered groups of more than 10,000 persons, only five obtained permanent cures; and these five, on further investigation, had added something else to the plan of auto-suggestion.

Summing up returns from nearly 100,000 others, we found the results always the same, with the exception, here and there, of some really valuable cures, not aggregating in this great number more than thirty-four in all. The proportion is too small, and too trivial to establish a basis of appreciation for so intangible a method.

Now we conceived the idea that something was lacking; and this something we added in the manner to be described. It may be set down as a proved fact that no intangible faith, belief or suggestion can effect relief in disease unless something tangible is added. Among the cult that for two generations attempted to rest solely on faith, there were groups that saw the necessity of adding the tangible aids; which are nothing but the adoption of a reasonable diet, and sane habits of living. Abuse of the stomach and of the body cannot be offset by faith, even if the latter is all powerful.

In auto-suggestion, where the mental phase only is employed, failure is assured in 999 cases out of 1000; but as soon as the tangible aids are added, the two forces together bring results that can be summed up as 1,000 cases of success out of every 1,000; or ALL of them. If this is true, then the method is worth looking into. If it were not true, it would hardly be given our attention. But it must be borne in mind that these cures are effective only in maladies that are curable. Nothing can restore a ruined organ, but often much relief may be obtained by care and proper diet and habits, with the aid of auto-suggestion.

It should be fully realized that the same power of suggestion, which is only the establishing of mental belief in any possible fact, that will cause a person to faint on receiving information of some disaster, or some ill news, is at work on the better side

of life. A telegram of the death of a dear relative has countless times worked havoc in the health of the person receiving it; stopping digestion; taking away the power to assimilate food; bringing on a dead faint; or in some way reaching the physical condition through the mental operation. Reversing the process, the mind by its own suggestion has the power to do good as well as harm. This has been proved so many times and in so many ways as to be a recognized law of life.

In our book, the large and exhaustive treatise entitled, "The Operations of the Other Mind," we show conclusively that when a certain stage of half sleep and half waking can be established in a patient, spoken words of a physician may take effect without the aid of any physical accompaniment, and the most marked results be attained. This has been accomplished in waking hours by the strong will of a doctor. But it is not at all successful in the form of auto-suggestion. The latter must most positively receive the aid of the best common sense, of the best physical habits, of the best hygienic conditions, of the best food selection, and through such vital influences as we shall proceed to explain.

The following method should be adopted:

1. Exhale until the lungs are as empty as it is possible to make them.
2. Draw the front wall of the abdomen into a concave position by its own muscles while the breath is going out.
3. Inhale as much air as possible, allowing the abdomen to take care of itself.
4. When the lungs are full, repeat the concaving of the abdomen by drawing in the front wall by its own muscles, all the while holding the breath and allow for this action a period of time equal to seven heart beats. These may be determined by placing the thumb on the wrist and counting the pulse.
5. Then exhale slowly. It makes no difference how rapidly you inhale; but every exhalation should be deliberate.

The foregoing process furnishes the physical aid to our system of auto-suggestion. Before we state what this system is, we will refer to our former works issued more than thirty years ago in which we set forth many proofs of the fact that any in-going breath following one that has emptied the lungs as far as possible, accompanied by any expressed wish or declaration

of the mind or will, results in the grafting of that wish or will upon the vital life of the body. This fact was discovered by accident during a large number of experiments along other lines, and was disclosed to many leading physicians and scientific people who were connected with the Ralston Health Club, and was soon confirmed by practically all of them.

It was based on the well known law that life and vitality come from the sun, and through sun-air or air on which the sun has shone; as where a person on a sunny day is under a tree in its shade and carries on this experiment of emptying the lungs, then re-filling them while expressing a wish or stating a determination of the will. We have the combination of auto-suggestion aided by some physical fact of value; for everybody knows that such a method of respiration is in itself worth while, even if there is no expression of auto-suggestion; just as the new cult doctor can bring great benefit to his patients by teaching them a proper diet and instructing them in proper living habits, to which excellent things if he adds something that works upon their belief there must come the credit of the best combination known for the betterment of health.

Our present form of auto-suggestion is an improvement on the former one, although that met with favor among doctors. We now teach the greater law that any expressed wish or declaration that accompanies the exchange of poisons for purity, will become engrafted on the life of the individual, and will become a fact in a very short time. The distinction must be kept in mind between declaring that something exists or is taking place, attended by no physical aid or no effort at improvement, on the one hand; and the same thing aided by the very best physical habits on the other hand. Do you see this distinction? The great European doctor who invaded America with his simple code that declared a daily improvement, did not teach at the same time the value and necessity of an accompanying physical aid, or the formation of a valuable habit; hence his followers gained nothing by adopting his methods, except in a few rare instances that seemed miraculous.

A cure effected by nothing but auto-suggestion would be called a miracle. A cure effected by proper habits of living, omitting auto-suggestion, would be called the natural result of caring for the body's health. A cure effected by auto-sugges-

tion accompanied by proper methods of living, would be called an answer to a prayer even if such prayer were expressed only in the form of a wish or declaration. When out of all the best methods of living we select the best known action in all the world, which is that of changing the black blood poisons for purity of blood, and which is done by the method stated on the foregoing pages, we have the climax of power in auto-suggestion.

To bring this power into its best estate we find that a declaration of a positive character is most helpful, and such declaration should be made while the breath is being held for the seven heart beats mentioned above. A list of subjects for this declaration should include the most vital purposes; they are as follows: Purity, referring to the purifying of the black blood by the oxygen in the in-going breath; Vitality, referring to the decided increase of physical and nervous energy desired and being secured; Youth, referring to the acquisition of all the elasticity and vigor of a person in the best years of his early prime; Perfect Digestion, referring to the action of the stomach on the food taken; Perfect Intestinal Digestion, referring to the action of the digestive operations of the bowels; and any other subject that may be introduced. During one action of respiration it is best to adhere to one subject only, but the word or words of that subject may be repeated a number of times in that one action. The same subject can also be renewed as many times in succession as desired; or followed by others at will.

The summary of known facts is this:

There is little or nothing worth while in the use of auto-suggestion unaided by some physical process.

When aided by some physical process which in itself has great value, all auto-suggestion becomes just as powerful as a mental form of control over the body as the receipt of news is known to have been, either good or bad. The letter or telegram that announces the death of a loved one and that causes the recipient to fall into a dead faint, shows merely the mental control over the body. The receipt of news of very great importance of an opposite character, has many times drawn an invalid from a bed of sickness into a state of normal health. The medical works cite such cases in abundance. To test how far bad suggestions may affect the health, we have had the subjects changed; instead of vitality, the idea of weakness has been in-

serted; and so on. When accompanied by valuable physical methods, no harm has resulted; when not accompanied by any aid, the effect has been neutral; but when accompanied by bad habits as of diet or defective respiration, or collapsed chest, and other evils, the power of auto-suggestion has been so marked for harmfulness that one of the experimenters, getting frightened, insisted that the devil was at work in the results.

Nine-tenths of human life consists of auto-suggestions.

Every great doctor knows that suggestion must be employed in his practice; but his patients do not know it. Expressions of cheerfulness; the hopeful face of the physician; the confidence that colors the voice; the apparently unintended and unplanned arrangements in the sick chamber as directed by him, and read by the observing eyes of the invalid; these are suggestions that come from him, and they inspire belief in the sick man that he will get well; which belief becomes at once a form of auto-suggestion.

One thing further we ought to state. Repetitions of any suggestion if made as mere repetitions in which the mind is absent from the words, have no value. The mummerly of prayers so repeated is just as valueless. There must always be the constant consciousness of the mind attending the expressions in order to have them become engrafted on the life of the body.

We have gone into this branch of our study because we live in an age that is approaching the psychic character, and humanity will ere long drift into that character in place of its present nature.

Life in the body is carried on by the nervous system, of which the brain is the greatest and most important nerve center.

Every function of the body is directed and controlled by some nerve source or center, or combination of the same. There are two schools of practice that depend mostly on adjusting the sections of the spinal column in order to relieve the strain on some part of the body where there is defective functioning. This method has been sufficiently successful to furnish a number of cases, not relatively large, but decisive in benefits, that have given prestige to the practice. It is one of those chance

things that, when it hits the cause and corrects it, gives rise to a belief that it is all-powerful. Accompanied by a reasonable diet and proper habits of living, it comes down to the old situation where one set of influences accomplish a cure and another get the credit.

Since every function of the body is directed and controlled by some nerve source or center, or combination of nerve force with the general construction of the body, it can easily be seen that, when such system is given over to the direct management of the Mind, with its share of all-power, the latter is sure to exert to some degree a mastery over human life.

SCIENTIFIC AUTO-SUGGESTION

This is based on the control of the Mind over Matter.

SUGGESTION means that some idea is suggested to the body itself, or to the life within the body.

AUTO means that the suggestion is made by the person and not by a second party. In other words you are telling yourself something that you wish to occur, or something that you decide shall occur.

If this telling comes from the Brain, it will be useless. If it comes from the Mind, and the Mind has the clear right of way by having all intestinal poisons removed from its seat, the Meninges, then it is scientific and is founded on laws that are certain to bring the results that are sought.

The first SUGGESTION is the foundation of all that follow; and it is this:

“MY MIND IS IN CONTROL.”

If this is repeated by the Brain it will serve no purpose. In order that you may be sure that it is uttered by the Mind itself, you should adopt the principle of MENTAL VISION. This is a very simple but effective process; and is nothing but the power to bring to the thoughts some fact that you visualize. The painter, before he puts his art on canvas, must see in his thoughts the mental vision of the thing to be depicted. The architect summons to his thoughts the form of the building he is to construct; the thing is seen by him within himself ere it takes shape on paper. This is true of all genius, whether of the inventor, the poet, the novelist, the sculptor or the artist.

In auto-suggestion, in order that the Mind shall be in control, you should create the mental vision of the history and source of this organ as they have been described in many parts of this book. You should realize its greatness; should ask yourself what is meant by omnipotence, and what should be that portion of it that is possessed by the human Mind, as a part of the fund of the universal Mind; what is meant in the same way by omniscience, and the portion assigned to man. In throwing your thoughts to the great creative power that controls you, you will soon find yourself in touch with this power; your entire existence for the time being will come under the control of this power; and then in fact your Mind will be in control. Repeat this, with all these thoughts running along with you, and very soon you will find yourself in a condition that is akin to

THE TRANCE STATE

But it will differ wholly from that familiar condition that is generally faked when in the manipulation of a pretender; or that is born of the Brain, when genuine, and therefore has no value whatever.

A similar state has been induced by hypnotism, but it is always a part of the Brain. Also those deluded people who practice crystal gazing until they are self-hypnotized, pass into the trance state from the side of the Brain; and nothing is gained. Too long thinking of one thing, or on one subject, will bring on Brain hypnotism. As we do not like the term Trance State because of its lack of value in securing genuine Knowledge, we take the liberty of giving the genuine trance, which is that of the Mind, the name, MIND RECOGNITION; because the individual actually realizes and knows that the Mind is in control. This state is entered by great poets, of which the best examples are Shakespeare and Milton; and by great novelists of which the best example is Dickens; and by sculptors and artists, of which there are hundreds of examples; by inventors, of which the best example is Edison; of orators, of which the best examples are Whitefield, Wesley, Taylor, Beecher, Brooks and Newman; and by men and women in every walk in life. It is the intuition of women, and the instinct of believers in religious doctrines.

This state of MIND RECOGNITION has the advantage over the usual seance in that the person is fully awake and more than fully awake, if such condition is possible; and is wholly conscious of what is going on; whereas the medium knows nothing during the period, and very little before, and has no recollection of what has taken place when asleep.

Sects called ascetics have existed in all ages; they practice self-denial, maintain the utmost simplicity in eating and drinking, keep the body clean inside and out, and entertain the firm belief that the carnal or material world is born of the devil, is evil, and in every way repellant in its so-called attractions. They work themselves up to a high pitch of faith in their doctrines, when sincere, as most of them are; and they reach a stage where some kind of a trance state follows, in which they receive certain knowledge, while wholly conscious of all surrounding activities. The trance is not that of the medium, and is akin to MIND RECOGNITION, but has too much of the Brain influence to be valuable; so it passes into the same category as the ordinary trance.

We have had many talks with crystal gazers. Most of them accomplish nothing but a waste of time. But perhaps one in twenty will induce self-hypnotism, during which semi-unconsciousness follows; while now and then there will be one who retains full consciousness. Looking at a bright spot will so weary the optic nerve that a hypnotic sleep will be the result, and this is akin to crystal gazing; except that there have been instances in which the latter practice has revealed inside the crystal a vision of clairvoyance that is interesting, but only a plaything.

Our investigations proved that nearly all crystal gazers used the intelligence of the brain as the basis of their thoughts. Accordingly we got the idea that the Mind might be employed in connection with crystal gazing; and we induced some of our associates to make this experiment; but the results were chaotic, being pictures mostly of jungles and wild scenes; so we abandoned this line of tests. Some physicians who are studying this subject insist that we had no right to drop these experiments, as they declared that they led directly to the very knowledge that the world most needs. We think otherwise. We have no use for crystal gazing in any form. In the few instances in which it succeeds, it is nothing but a plaything. It would be

close to sacrilege to attach a plaything to the noblest of all powers; that of the knowledge of the great truths that lie just on the outer edge of present day existence.

Auto-suggestion begins, as we have stated, with the assertion, **MY MIND IS IN CONTROL.**

After this has been repeated a number of times with an intensely firm resolve that the Mind **SHALL** be in control, the next step is to add any wish or decision that has paramount interest in your life. It is estimated that about forty millions of people were repeating day after day the little formula given by the French doctor, and some with good results. It was nothing but auto-suggestion.

We have shown that such suggestion without works, fails generally.

With some attendant activity and condition, it has been made to succeed 1000 times in 1000 trials.

A practical example of the way in which this can be accomplished is that which arises from the method of destroying the intestinal poisons, which contaminate the blood and give it its dark color just before it is ready to enter the heart. It is well known that this black blood, if allowed to enter the heart, will pass to the general circulation and into the Meninges and there cause erratic conditions, in many cases accounting for criminal tendencies. Auto-suggestion without attendant action, like faith without works, fails. If provided with attendant action it succeeds in every instance. The attendant action is as follows:

1. After emptying the lungs, fill them and hold the breath the length of seven heart-beats.

2. The oxygen in that time is destroying the intestinal poisons that cause the condition known as black blood, or a dark venous kind.

3. In this period of the seven heart-beats any form of auto-suggestion that is made in compliance with the rules stated heretofore, will succeed.

It is one of the peculiarities of human nature to attempt to do great things in a haphazard and slapstick manner; thinking that a mere dab of a trial is all that is necessary. A system of helpfulness that is built up of mere notions, may be treated in that way; for all time spent in it is wasted. Here we have opposite results no matter how far or how little one may pro-

ceed in the efforts. Everything that is advised is of the most vital importance in other ways than that of auto-suggestion; added to which is the latter value, which holds in itself the power to revolutionize life in all its most important phases.

1. The ascetic sought to reach a state of severe self-denial in everything; we do not require any self-denial.

2. The ascetic sought ultra cleanliness of the inward functions of the body, but was compelled to guess at the methods to be employed; we seek such cleanliness, but of a more thorough kind, and by methods that are proved to be wholly scientific.

3. When we advise the use of the true foods, we are merely including the material from which the human body is made, omitting the great multitude of things that set up unnecessary poisons in the blood, and rendering easier the work of avoiding those poisons that are known to lead to criminal and evil tendencies in the character of the individual. This method of itself is one of the most direct and effective systems of building a healthy body out of one that is diseased; and it is highly sensible; for it tells humanity that there are limited elements that build the body, only a certain number being contemplated by Nature, and that the use of those not entering into its construction sets up poisons from which all maladies arise.

4. As it will never be possible to avoid all intestinal poisoning, which is the breeder of every kind of evil and of many crimes, the intention of Nature must intervene in order to prevent such poisons from entering the heart and passing into the general circulation, and reaching the Brain and Mind. The plan of Nature is simple. She never desired that human beings should dwell always or most of the time in closed buildings; but contemplated that they mingle with outdoor life, not as slaves, but as freemen, breathing deeply of the pure air, which of itself will come in contact with the poisonous blood at the base of the lungs, and so absorb its evil parts. She did not intend that people should become fixtures of indoor living even in their homes; nor that they should close themselves in offices, stores and shops, or be herded like cattle in great factories; but that they should do their share in the profession of producers from the soil of the necessities of life. In the final analysis, the man who can take more from the earth than he put in, adds to the wealth of the world; but as the opportunities for this effort are lacking under

the restrictions of city life, the next best thing must be adopted; and this is embodied in our plan of deep respiration which is an improvement even on Nature when we come to the real work of cleansing the blood.

5. This process adds miraculously to the attainment of health, and of itself is the best curative treatment for those maladies that defy the doctor, and are often regarded as incurable. Therefore the system is wholly scientific.

6. Taking advantage of that juncture of the pure air with the flow of angry blood whereby the change from poison to cleansing is taking place in those seven heart-beats, in order to utter the suggestion that is to be given reward, is one of the most marked forms of action occurring at what is called "the psychological moment," and possesses increased value for this reason.

7. We have said that after the basic suggestion or expression of the Will Power, "MY MIND IS IN CONTROL," any other form of auto-suggestion that is made in compliance with the rules that have been elaborately set forth in this study, will bring success. There are teachers of auto-suggestion that advise the following assertions, which are made in noun form only, so that they may indicate a wish, a resolve or a command:

YOUTH.

VITALITY.

HEALTH.

PURITY; referring to freedom from blood evils, and especially freedom from intestinal poisoning.

PERFECT DIGESTION; as a means of relieving some indiscretion in eating.

PERFECT HEART ACTION.

DEVELOPMENT OF THOUGHT TRANSFERENCE, referring to the ability to read the thoughts, intentions and purposes of other persons in their dealings and associations with you; always reaching the activities of the Brain. When your mind is in control, this form of auto-suggestion will very rapidly develop such thought transference; but is a longer system than that which we have taught in an earlier Division of this book.

POWER TO RECOGNIZE AND TO USE THE PSYCHOLOGICAL MOMENT in the affairs of life. This power comes quickly when so invited. What is known in business and in all

the activities of earthly existence, in great transactions, in crises, or in social matters, as "The Psychological Moment," is a keenness of perception in the way things are moving, and a slipping in of some action or decision at exactly the right juncture of events. This is a most delightful practice and becomes soon a most fascinating habit; for it involves the highest art in living. It is a habit that grows with the using. We are not pretending that we have discovered something new in this matter; it was known and practiced in an accidental manner before we were born. We will look into it after a while, in this Division.

DEVELOPMENT OF PSYCHIC TELEPATHY, referring to the ability to gather Knowledge of things beyond earthly existence, of Other World Life, and of all supernatural control over humanity, by increasing the activity of the Mind as the only organ endowed with the faculty of clear-seeing in such matters. This is too large a subject for brief discussion, and will appear in the next Division.

"THE PSYCHOLOGICAL MOMENT."

We have said that this is a juncture between events or activities wherein some person whose keenness of perception is very acute, is able to slip in some action or decision of his own, and so take advantage of the situation. Life is filled with such opportunities. To study them and to know them is the master power over others. The study of this process involves a steadily increasing knowledge of human nature, and is its own reward in that way; but it means more than anything else in all other ways.

One of the best examples on a large scale is the saying of Grant after Shiloh, where defeat was turned into victory; and we quote his words as closely as we can recall them: "I have noticed that when two armies are exhausted after hard fighting, the one that moves first has the advantage."—He moved before his opponents had rested sufficiently and what was defeat became victory.—Washington thought that the troops of the enemy at Trenton would celebrate Christmas; he selected exactly the time when they would be most under the influence of their celebration; this time caught his small army on the wrong side

of the Delaware with the ice conditions of the river so bad that any other general would have abandoned the enterprise; but it had to be done then or not at all. He did it; slipped into Trenton; and struck a vital blow at the enemy. At the Battle of Monmouth he caught his own troops in flight when he was absent; met their leaders; turned them about; and won a lost battle. Sheridan at Winchester, came upon the scene in time to turn the tide.—If you wish to study psychological moments, read again the entire campaign of Washington in the Revolution. With a small army and with more stragglers than ambitious soldiers, he had no other resource for success than the Psychological Moment in his every movement. He was a praying general; he believed in prayer; in the stress of threatening disaster not alone to his army but to the whole fabric of the new government, his Mind came into play with all its force; and he was given that genius of Knowledge that brought to him the light by which he was enabled to see every Psychological Moment in the war. As his historians have said, had he fought along the established lines, such as the enemy employed, he would have gone down to early defeat.

While all great generals have used the Psychological Moment for each vital stroke in war, this power is not by any means confined to the military world. It is everywhere active. It is an old saying that what is of unusual value, if studied, will be absorbed in part at least by the person studying it. This applies with great force to the habit of analyzing all those situations that we are referring to, in order that they may be seen in their influence over the affairs of life. It is not enough to know what they are, but to know also the conditions that preceded each action, and the effect of the same on subsequent events. There is no study of equal value anywhere.

There are thousands of instances where lawyers have taken advantage of the Psychological Moment for turning the tide of battle in court. Every student of religion knows that the minister steps in where some calamity, disaster or misfortune has occurred, and brings the sufferer into the church. Material happenings are forms of matter in action, and these are very frequently controlled by the mind of another person who is strong enough in perception and executive ability to take advantage at the right moment.

In great court trials we have seen lawyers of the first magnitude create these psychological moments. In one case the attorney began it with such opportunities which he had carefully studied and planned in advance, and neither Court, nor jury, nor the opposing counsel woke up to the situation until after the verdict. A cheap and common method is that employed to win the sympathy of the jury, whereby some weeping wife with a child, sits through the trial of a man accused of murder; in some such cases the infant child has been borrowed for the occasion. In one case the attorney for the defense so manœuvred that the trial ended on the day before Christmas, when the air was filled with joyful anticipation of the day that would next dawn, and the jury could not lay aside this influence.

We saw a case of great merit lost to a plaintiff where the question of misunderstanding in a real estate transaction was involved; because the husband of the defendant died during the trial, and the jurors were stopping at the same hotel as the defendant when this happened; the counsel for the defense taking advantage very adroitly of the incident. We have collected many such illustrations of the power of these crises, and they indicate the importance of knowing how to make use of them for right ends, and how to prevent someone from using them for wrong ends.

The history of the world includes many instances of eras acting in the same capacity as psychological moments; we employ the latter word to mean momentous situations. One of the most notable of these crises was at the time in Roman history when the Christians were regarded as enemies of both the Empire and of the people; and had been put to death in such numbers that hardly any of them died naturally except those who were in hiding. With no special reason for becoming interested in this religion, Constantine saw beneath the sun a flaming cross bearing the words "In this sign you conquer." He knew that the cross was the emblem of Christianity. He adopted the religion for himself; and was uniformly successful in battle; and soon overcame the city of Rome, where he established his government and from which he ruled most of the then known world. Not long after, he issued an edict declaring Christianity to be the religion of Rome and of all his people.

Here we have an illustration of the great moment in history;

for prior to this event, nothing but paganism prevailed. Paganism has always been marked by cruelties and brutalities and inherited savage rites, even when it was a part of what we now refer to as the highest civilization of all time; showing that civilization should not be measured by astute mental ideas or skill in art and manufacture, but by its value to humanity. There was no such value either in ancient Greece or old Rome. The feeding of Christians to the wild beasts, the forms of entertainment that were uninteresting only as they exhibited the shedding of blood and the suffering of human beings, were closest to the Brute Age where nothing else was tolerated; just as the bull fights of today and yesterday, and the prize fights of our own era and in our own country, are close to the Brute Age when suffering was the only source of pleasure to those who were privileged to behold it.

Until the time of Constantine, all was brutal, cruel, debased and degraded. The manner of death of nearly all the great men of that era of exalted civilization, shows the character of the age. From these leaders and would-be helpers of the people, down to the slaves that were held in the most horrible bondage, all was tinctured by cruelty and brutality; the natural associates of a pagan religion. But it must be borne in mind that every religion is instinctive; that it teaches by its own nature the truths that lie behind it. The brutality of paganism proved that it had its origin in the Devil-mind. Life was not yet far enough away from the creation to be much different from the character of its creator. The instinct that is present in every primitive religion, proves three major facts:

1. The Devil-origin of humanity.
2. The presence of Other World Life controlling human existence.
3. The foundations of the hope of Immortality.

But as long as the people are too close to their Devil-origin, so long must the religion they adopt retain the same level.

The purpose of this study is to prove that these conditions are shifting and that an opposite power has been at work, and is now at work, to throw off the evils that were thrust on the race by the Devil-creator. The better power makes its Psychological Moments; we still use the latter word to indicate momentous crises. It was the better power that threw across the

sky under the shining sun, a flaming sword so much brighter than the sun itself, that it outshone that orb. This act was not a dream, nor is it founded on myth or tradition. There is not the slightest doubt that it occurred and in the manner as stated. Nor is there any doubt that Constantine wheeled about in his career, and the people that he had persecuted he now espoused with their cause and their beliefs. It would require something more than a change of opinion, in that or any age, to completely revolutionize the life of a man who was the leader of a great people. That such a revolution did occur is too well known to be discussed in a spirit of doubt. That there must have been a great moving cause, is also taken for granted. If the emperor had not seen the cross, he yet saw a great light within; so that the principle remains the same.

The result of this new light, following a scene set in the history of humanity, was a step upward and onward in the movement of civilization; it sowed the seed for coming changes that were destined to be slow but vital. All the then known world, as far as the people were in communication with each other, became ostensibly religious, and of the Christian faith; but no religion can rise higher than the level of the civilization that embraces it, and so the old forms of Brain-devotion prevailed. This organ is the created work of the Devil-Mind, and the Devil-Mind took possession of the new religion. Penitence was flamboyant. Prayer was perfunctory and valueless; except the deeper fountains of prayer that the really good men and women uttered even in the dark ages. The connecting links between the black era of the Brute Age that crucified Christ, and of our own heritage of time and sincerity, were the prayers of the few good men and women in those evil centuries of hypocrisy, cant, bigotry and unceasing persecution; and it only remained for the exchanging of the spirit of horrible cruelties from the pagan peoples to the church tortures of disbelievers that were typified by the doings of the Spanish Inquisition to prove that the Devil-Mind was still in control.

Yet the shining cross that flamed before the eyes of Constantine appeared in one of the great moments in the movement toward the better goal. So stupid was the Brain-acceptance of this religion, that the ending of the first thousand years of Christianity, with the knowledge that the Bible said that a

thousand years should be as a day, and the belief that one more day was necessary to complete the work of creation with the end of the world, that there came about a sudden cessation of wars, and a semblance of true penitence based on fear. The importance of this Psychological Moment was so great that all that we possess today in the form of a better hope for humanity is credited to it. Wars are devastating and destructive, and the pastime of the Devil. They began with the first meeting of our primitive ancestors, and have never ceased permanently since then. When we are trying to believe that they are over with forever, another great conflict breaks out and the world is again aflame. When the influence of fear was felt at the end or near the coming of the end of the first thousand years of our era, the profession of fighting was shifted to the profession of the Crusades which had as their objective the rescue of the Holy City from the hands of its enemies.

As long as eternal wars continued, there could be no dawn of a new age, such as followed after some centuries, when the two inspired geniuses, Shakespeare and Milton, came upon the scene, with a wonderful array of other talent of an order never before known; one in each of two great centuries. So exalted are the writings of these men that there has never since been any approach to their power. But they reflected and did not make the character of the thought that came so suddenly to the front; except that their powers of reflecting the greatest influences of all time, were equally great.

Any student of history can proceed along these lines and find innumerable crises of a psychological character.

Great public calamities are supposed to hurry the accessions to a professed religious belief. A widely devastating war may do its share in this line. It is true that after the Civil War, the church prospered, and revivals were many, and some of the followers became great leaders. But the recent World War has not produced these results; the cause being found, as the great religious thinkers, including most of the ministers assert, in the coming change of beliefs, and the certainty of a new formula of faith. No religion, no matter how much it may seem to fail, can be discredited. It serves as a stepping stone to higher ideals. Like all life on earth, it began in brutal and cruel rites, and has progressed only as fast and as far as such life has moved on-

ward. The most savage forms of paganism conveyed the message of immortality, and contained the instinctive truth of its origin.

There are many intelligent thinkers who are unable to grasp the psychological meaning of a degraded and debased beginning of life and of religion. If the world had been begun in all respects as it exists today, this would mean that it had stood still for countless centuries. If the first religion, instead of being crude, barbarous and full of bloody rites, had begun with the gentle teachings of Christianity, this would mean that the religious world had stood still for these many thousands of years. If, on the other hand, the world had begun in paradise, and had fallen to its present level, this would indicate that it was heading to the Devil, for its progression would have been reversed. If on the other hand also the religion of mankind had begun with a perfection that we all hope for, and had receded to that state that permitted the late World War to be waged between Christian nations without mercy and in the fixed determination to bring ruin and death to fellow Christians then we would have no hope for the future.

It is not how fast you travel, nor by what route, or method, but in what direction you are going, that carries the meaning of Nature and the Creator. If the world were maintaining the even tenor of its way, it would be ready for another of those cataclysmic changes that have come and gone, with nothing better in prospect. But where the beginning is as low as can possibly happen, and where from that debased first condition there has been a steady advance onward and upward, hope is not only warranted but is the only light ahead. It is then a source of solace and cheer that life on earth began in the very dregs of existence; and that the first religion kept even pace with it.

All the great churches of civilization are looking forward to a coming change of belief, and a new formula of faith. This does not discredit any religion; for the only service it has rendered mankind is to carry the message of its origin, and the instinctive teachings of immortality. By its message it warns all men and women of the influence of the Devil-Mind, and the necessity of avoiding it; and by its instinctive teachings it points to the fact there is life after death. These two phases have been present in any religion that has sprung up automatically among any group of people on earth. It is for these reas-

ons that every one of them has served its era; but they have for the most part been stepping stones for the age to come, rather than final solvers of the problems they include.

In the crumbling of the beliefs that is now taking place everywhere we find good men and women looking forward to a new formula, with no certainty of prospect of what it will be like. There is but one safe guide, and that is to look for the two phases that are contained in every religion from the savage and pagan to the civilized, as ours is called, no matter what the denomination or division. These two phases determine the basic facts of all religion. The character of the belief and practice denotes the origin of the religion. It was worth much to the world to recognize the proof that the Devil was the first creator; and this came about by the character of the pagan rites and practices. It is worth much to civilization today to note the character of the best religious movements on earth; for the belief and practice tell to what extent the Devil is still in control; and until that control is broken, there can be no hope of immortality. The second phase of the vilest religions that ever came to this globe, is the instinctive belief in immortality; and this phase is present in all religions.

It is not that such belief will bring immortality; it is that there is the instinctive teaching of the fact; and this instinctive teaching by the direct hand of the creator furnishes the hope of the future; perhaps alone for others that are yet unborn. Thus the two phases are duplex. One proves the existence and influence of the Devil; the other proves the existence and influence of the Kindly-Creator.

This is the only formula for a new religion that is possible.

It looks back to all its predecessors, and draws into itself the only values they had, namely the message of the Devil-origin, and the instinctive proof of immortality. The new religion will come by slow gradations from the present beliefs with no marked change in its movement. It will have only the same old two phases; but if it rises to a higher level than its predecessors, it will do so by the practice of that manner of living that de-thrones the Devil; and there its work will end.

Think this over.

We are now in the great crisis of a new Psychological Moment; the most momentous in all history; when humanity stands

face to face with the truth concerning its origin, and the power that enslaves it; an origin that is unmistakably of the Devil, and a power that still carries on the work of eternal destruction. Let any religion come into the world that shall recognize this origin and power, and secure so strong a hold on the race that the manner of living shall dethrone that tyrant and annihilate his power; and the work is done.

Busy men and flippant women have no time or inclination for heeding the warnings that are now crowding to the front; instead of those countless psychological moments when sorrow, loss of loved ones, public calamities, and the fear of approaching death induced them to stop and consider the worthlessness of earthly existence, there is now the rebuff that they have no time for such things, and no desire to be bothered by dull topics. Yet they have played an infinitesimally small part in the theatre of life, and are soon hustled off the scene and put beneath the sod; and they know these facts and accept them as inconsequential.

Once we saw a man whose life ambitions had been wrecked by speculation which swept away his great fortune; and it was at this psychological moment that a minister met him and awakened in him the interest that leads to church membership. Not until he had suffered seriously did he care to look into the matter of his higher interests. He became an active and earnest worker for religion until he made a new fortune, and then he abandoned his better professions for the more selfish manner of living.

This is a typical case, and shows that a religion that offers a promise of reward for being decent is still the tool of the Devil. One clergyman told us that he had collected in a long lifetime more than ten thousand cases of religion being brought to people in times of great distress such as the death of a loved one, or some disaster or loss of fortune, where the inducing cause was the hope of some form of reward, first to be realized in this life, and the rest hereafter. This is the great fundamental error of all religion. Immortality of itself is a full reward. The picture of an angel playing a harp, and eternally singing, is not attractive after the veneer is gone; for it shows monotony of activity and little variation. The child that is told to be good for the sake of receiving some advantage, is bribed. The individual who sees heaven as the reward of living aright, is like-

wise being bribed. No religion has a well built foundation that teaches the winning of a reward for living in the only way that should be considered, which is to live aright.

Whether there is immortal life after this existence need not concern us; for if it is a fact, it must remain an unchangeable fact; and if there is no such state as immortality, nothing that mortal man can do will make one; for what is, is; and what will be, will be. But as we shall show that such a state exists, the next consideration is what we are going to do about it; not how we are to win it as a reward for being good. If we are destined to live after death, that destiny will be enacted, whether we care or not, and whether we take any interest in the matter or not, or try to win such a fate.

This brings all religions down to one basic fact, and that is the recognition of the Devil-master as our creator, and his influence over our earthly existence. Instead of seeking to be bribed, the work to be done is to so live that we can throw off the Devil-influence, and the control of his evil spirits that hold us in the bondage that makes all hope of immortality impossible.

There has always been this recognition of the Devil; from the first savage beliefs and practices down through all the pagan forms to our own times, almost to the very era in which we live. Then, by the subtle means of this evil creator, as civilization advances, there comes the determination to discard all belief in the Devil; and with such abandonment there comes the crumbling of the religions themselves. It is true that most people disbelieve in a place that is known as Hell; just where such a place could be located in the universe is not apparent; and so it is dismissed as a myth. The only Hell we know of or can imagine is in the atmosphere that surrounds our globe. It can be proved that this envelope is peopled with the departed souls of human beings, taking on the character of lesser devils with the mission imposed on them of bringing destruction to the souls of those human beings who are still in the flesh.

Of this fact there is no doubt.

It is probable that there is no other Hell than this contiguity to living humanity; and as the devils are given intense delight in knowing of the sufferings of those who are living, they cannot be regarded as enduring eternal torments. Still they must be far from happy.

To recognize these facts, and to know how to free oneself from these evil influences, is the new formula of the next religion.

Only in the last two thousand years have there occurred the great crises that have furnished the Psychological Moments to humanity. Prior to that time, by the best evidence at command, the world jogged along in about the same way, century in and century out. The business of life was war and religion. Men thought only of conflict, and engaged in no enterprises that were not religious. Some makers of battle consulted their oracles in advance of the venture in order to ally themselves with supernatural influences. We read in history of tribes today that are warlike; and we find that they have no other avocation. Living in lands where the food and shelter questions are not troublesome, they are free to sharpen their weapons, and bide the time when the call to conflict caps the climax of their exultation. It is their nature.

If our knowledge of the peoples of this world is to be taken from the Bible, as they passed the time away before the Christian era, we find that war and religion were their only occupations. The same is true as we read it in Josephus. Other writings reflect the same conditions. Homer's works are stories of years of battle. Xenophon's history relates only to wars. The writings of Caesar are all of war. If we read of Alexander, we read of battle only and the preparation for it. All down the pages of recorded events can be found the same story. Napoleon was the master maker of war. Even our great Washington is best known for his military achievements. No one thinks of Grant in any other light than as the warrior.

When the peoples of the world were unable to find living foes in their adjoining countries, they traveled in conquest far and wide; and when they had exhausted their triumphs for lack of other worlds to conquer, as it was said of the great general, they turned their attention to their own country, and there engaged in civil strife generally in the name of religion. The history of England, like that of most of Europe, is filled with strife between the branches of the Christian religion, after the division in the church. One monarch was a Catholic, another was a Protestant; one was Bloody Mary, another the revengeful successor; one a Henry VIII; another came from the opposite

branch of the church; and between the two, all through centuries of English doings, thousands of prominent people suffered death because of their religious inclinations, and the masses never knew how to make their choice in order to avoid arrest, imprisonment and the stake.

It is not an inviting picture, but it is the truth.

The great moments of the world have come in the past two thousand years.

Breaking the long eras of monotony, the birth of Christ brought the first psychological moment. There are wise men who do not believe that such a character as Christ ever lived. The evidence is of the weakest kind that there was such a man born into the world, as nothing was known of the fact until near the end of the third century after the reputed birth. The teachings of the New Testament are all reflections and repetitions from Hindu and other teachings and wisdom known to have been in use for many centuries prior to the beginning of our era. These facts are taught or told and driven home in every young woman's seminary and college in America today, and in the universities. Hence we have the growing class of modernists in the controversy that is now raging here and in Europe.

But these modernists lose track of the only important fact in the matter, which is the birth of Christianity.

It is easy to deny, and difficult to prove, the actual existence of Christ; but no person is hardy enough to challenge the assertion that there came upon the world the religion of Christianity. By the works of a leader, we know the character of the leader. If you find in the frozen Arctic lands a deposit of foods that save the life of a band of explorers, and this deposit of foods is stored in a prepared and carefully protected cache or house, you may sit down and write a book of doubts that such deposit was placed there by other human beings; that such other human beings were never there; that they never lived; that there is no record of their having lived; that all written evidence is lacking that they ever had existence; and you may convince some newly molded brains in college or seminary that your contentions are correct; but you cannot deny the existence of the food if it has saved your life.

Nothing ever came into being unless it had a cause.

You cannot imagine the making of something out of nothing.

The birth, then, of Christianity is a proved fact; and it was the first great event that ever happened in the history of the world that had psychological value.

The persistence with which its followers suffered and yet clung to this religion when by so doing they involved themselves in the most cruel tortures and misfortunes, has a value of its own.

The second great happening in the history of mankind was that flaming cross that outshone the sun, by which the emperor of the Romans was converted from paganism to Christianity; from the popular prevailing, long time inherited belief, backed by the noblest statuary of the art world, and by a complex and intensely interesting system of gods and goddesses; to the despised and lowly following of scattered, ragged and starved human beings, that called themselves Christians, and whose standard was to be raised to the dignity of the decreed religion of all the known peoples of that time.

Prior to the beginning of the Christian era, all religion was either savage or pagan; and was wholly Devil-born. This does not rob it of its importance in carrying the message of the first creator, and of containing the germ of immortality. Any Devil-religion must do both. But prior to the beginning of the Christian era, there had been no other religion but that of the Devil. Every idol teaches a Devil nature and influence. All worship was of idols and through them of the Devil, because the evil influences from the supernatural world were a thousandfold stronger than the good influences. They must be appeased by sacrifices.

Our claim is this: The world is Devil-made, and this is a self-evident fact. Until two thousand years ago no other influence than that of the Devil ever came to earth. But a better influence existed and was preparing to appear and rescue the race from the Devil power and control. The first appearance of this better influence was the birth of Christianity. The second appearance was the hanging of the flaming sword in the sky by which the entire known world was made to embrace this religion. Both these appearances were steps taken by the better power.

The most potent of all psychic forces is that known as fear.

The third great event in human history was the approach of

the end of the first one thousand years, and the belief that the world was coming to an end; causing an end of wars, and leading to the Crusades, all in the name of Christianity. Later on there came the thunderbolt whereby the Devil-influence in Christianity was given a blow that made men think there was a difference between right and wrong. Still later when the ministers of all denominations were half-drunk babblers of inane dribble in their pulpits, and the sense of humanity was awakened by the development of keener thinking, it required only a Wesley to mold men's minds to nobler beliefs and their lives to better practices. And Macaulay declared that this man changed the face of English history. It was the first effort to bring sincerity into worship.

The whole trouble lies in the fact that, while there is good in every religion from the savage to that of our own times, the Devil holds control over the practices in all of them. Of course it is true that if you could extract from the savage and pagan religions all the brutality and cruelty, nothing would be left. Nor would much be left today if you were to extract from the best Christian religion all the dishonesty, selfishness, cant, pretense and hypocrisy that enters into the practice of it. Probably not two percent of all its followers would remain; so firm a hold has the Devil on its vitals.

Yet in the face of these facts, the highest forms of civilized thought are discarding the belief in the existence of the Devil, as they have already disposed of his dwelling place. This is closing the eyes to the rush of waters that will soon take them over the falls to destruction.

To meet this drift that will soon engulf the world, some new psychological crisis will arise that will usher in the PSYCHIC AGE.

Such crises have not been lacking in the past.

There is but one avocation in life; and that is production from the soil from which comes the material that builds the body, the Temple of the Soul. All else, needful as they may be, can only be regarded as subsidiary.

There is but one business of the world; and that is natural religion. It always has been, and always will be, whether men like it or not. It springs up as spontaneously as plant existence rises from the soil. If there had been no progress from the

brute past, we should now be without hope of anything better than a brute religion; but by the aid of psychological moments in history, great strides have been made toward some new goal in its character and value to the world.

The greatest mistake that any group of persons can make is to discard a prevailing religion and substitute another; for this process is the cause of the many different forms of belief that have split the original Christian church. It is necessary to recognize the fact that whatever springs up in human activities in this, the only business of the world, holds the germs of truth. If the original savage and pagan practices and rites contained the message that there lives a destructive, death-dealing Devil, whose control over humanity must be thrown off, such religions served their purpose in laying the foundation for others to follow in the after centuries when intelligence had grown brighter. That which is, is right. Pagan practices and cruelties in their rites, were proofs that all the then existing religions came direct from the handiwork of the Devil. To know this, is everything.

What still lingers in our most advanced religions from that barbaric past, furnishes abiding evidence of the presence of this same evil creator; and it would be a serious mistake to drive out of action any form of worship that displayed the craft of the Devil; for just as soon as this power is forgotten in men's minds, so soon will all efforts to get free from it cease.

This reason prevails in our best forms of worship today.

They should not be changed; nor should there be made any attempt to inaugurate any better religion. We have more than enough now; but they serve their fixed purposes. Church unity, while the Devil stands behind the preacher in the pulpit, and sits with the devotees in the pews, would mean an immediate return to paganism, persecution, unlimited bigotry and intolerant tyranny over the lives of all humanity. When the Devil is recognized and driven out and kept out, then there will come by natural processes all the unity that is worth having.

There are some side issues in religions that have little or no value and very limited following. But any of the great leading dominant religions, should remain and be upheld; abiding the time when the next psychological moment shall be struck on the clock of the universe, and the needed change shall be made. Not in your generation or ours will there be any tumbling down

of the giant structures of religious thought that now rules this business of the world. Let all improvement and all progress occur within.

Then it will be genuine.

When civilization has advanced far enough to recognize the evil hand of the Devil in all the mishaps and misfortunes of life, in home ruin, in mercantile disaster, in bodily ills and suffering, in the great sorrows of existence, and in every phase of grief and irreparable loss, then will come the work of driving out the control of this evil power; but every step must be taken within the religion itself, and within every individual life that seeks emancipation.

All new forms of religion are hare-brained efforts at reform based on untried and imagined schemes, all in the name of some theory, unless there is behind them some great psychological law at work in their development.

As we have said there is but one rule for guidance: Accept whatever religion has sprung up by spontaneous growth, such as are all the leading denominations of our present day civilization; then make it the chief business of life to recognize and drive out of power the Devil-part of these religions; and the result will be like all refining processes; you do not put in the good; it is there; but it is of much less value with the dross and scum and filth mingled with it; when these are gone nothing but the pure part remains. It does not require much study nor great astuteness of brain to catch the idea that good need never be added to anything worth while, if the bad is removed.

In all this work, which proceeds from within and never from without, the aid of SUGGESTION becomes the most vital influence in reaching success. We have at great length shown how this may be employed in the simpler and more practical things of life; but it has no limitations to its power. It is not necessary to become an ascetic in order to present a clean body and cleansed blood to the organ of the Mind without which no power of suggestion is possible. Asceticism is founded on the right idea; the firm knowledge of the existence of the Devil and of his evil control over humanity; and the methods of living are right in principle, but wrong in fact, as they had none of the help that comes now from modern science in their efforts to clean the inward body, and cleanse the blood of its dark poisons.

It shows, however, the ever stimulating intent of Nature to direct man into the right course of action.

Our cleansing methods not only make effective SUGGESTION possible, but serve to build a perfect physical body, fit to become the Temple of the Soul. As many conservative thinkers who have examined them say, they all accomplish the greatest good that is possible in the struggle after health and happiness in this world; and if they bring greater powers along other lines, they are to be given that much greater credit.

This study is continued in the following Divisions, for we step up as we move forward.



THIRTEENTH DIVISION

SUPERNATURAL TELEPATHY

BEFORE THIS EARTH was made, its material elements existed in the form of gases; but prior to that condition, the gases were present in the form of ether, and before that condition nothing existed but the power of thought. One step more and we come to Mind the master of thought. In the associations of human life on this orb, there is another kind of thought, known as the action of the Brain. This is the basis of the commonplace study of thought transference; a flashing activity of the waves of ether that are given their impetus in one Brain and find recognition in another.

All thought proceeds in ether waves.

It is only recently that anyone has believed that the ether waves that are transmitted by the radio could be received and given interpretation in the brain of another person. But in our conferences with thousands of men and women we have never yet found one who did not know that the thought waves from one brain could enter another brain and there be interpreted into the same ideas that sent those waves forward. In fact if we were to offer a cash reward of a million dollars for finding an intelligent man or woman who had not many times received the thoughts and feelings of other persons, we do not think such reward would be claimed. In one gathering of four thousand people the question was asked, how many of those present had encountered such experiences, and those who had done so were requested to rise; all responded. This kind of transference is

commonplace, but in a chaotic and unpractical state for lack of a scientific system of development and use. Our work now before you supplies that needed system.

We have at great length shown the difference between the two organs of thought; the Brain and the Meninges. There is a corresponding difference between the Brain and the Mind. The former is the engineer of the body in its efforts to get a living on earth, and to acquire some happiness along with the living. When man dies, his brain dies with him; both are dissolved and returned to the soil from which they were drawn. Among scientific investigators we do not find one who believes that the Mind lives in the Brain, or that the Soul is other than the Mind. That they are located, as one unit, in the Meninges is proved by the fact that all crime originates there when inherited, or stimulated by intestinal poisons, and that both crime and evil methods of living can be overcome by purifying the blood and the Meninges which was the blind work attempted by sects that practiced clean living, asceticism and similar methods.

It is being recognized today by criminologists that here lies the first curative treatment of many crimes and tendencies in that direction. It has been known for some time that the scale of savagery and of civilization can be determined by examination of the character of the Meninges. But all this has been gone over in this work. All we need say now is that names have no inherent value; and whether the Mind is located in one place or another, is not of consequence unless we are able to serve the race by giving it such care as will help all good work to go on to its completion.

Any student in a High School knows that the organ of the Brain is made up of a convoluted surface, indented with microscopic grooves that contain the memory of whatever past experiences have occurred since the individual came into the world; that the smoothing out of these grooves means a loss of memory of whatever events or knowledge had been so recorded; and that old age, when it smoothes too many of these grooves, is senile and weak, and often imbecile. It is also known that when a child has been left too much to itself, or alone, its brain fails to record enough experiences to enable it to grow up ordinarily bright; it is dull and stupid, and too much like the old man whose memory has nearly left him. History tells us of the child

of a Russian ruler having been kept imprisoned and denied contact with other people, except in the most meager degree, and it grew up an incurable imbecile. Examination showed that its brain was comparatively smooth and undeveloped.

The point we are making is that this organ is the agency of the body only, and of earthly existence; is born and dies with it; and obtains its usefulness solely as the record-bearer of the experiences of human life.

On the other hand, it is now a well proved fact that the Meninges are the agency of all that great extent of existence that preceded birth on this globe. An ignorant person may aver without thinking that a man who is born into this world, is wholly separated from any past that preceded his birth. But science tells us otherwise; that there may come from either parent some of the physical, moral, and mental characteristics, by the law of heritage; and that this influence may extend back even to other ancestors; at least to grandparents. There are cases where such peculiarities have been traced to great-grandparents, with certainty. There are thousands of persons living whose parents were white; three of whose grandparents were white; but who had one full-blooded African great-grandparent, and who bear in their bodies this proportion of that color, and a similar proportion of the influence that attends such ancestry.

What is true of color and of physical and mental characteristics, is equally true of all other influences; and it is known that they extend back so far that there is no beginning within the power of man to determine.

Since the physical Brain has no mental existence except that which comes from experiences acquired while in this span of life, it must follow that this organ could not transmit the history of long lines of ancestors, as it has nothing to do with such records. Only that part of man that has lived in those prenatal eras can furnish the history of events pertaining to them. The evidence is cumulative that the Meninges are those inherited parts of the body that have come down to us with their writings engrossed in their atoms and lesser forms of structure. When excited by inflammation, or fever, or poisons, they reveal some of their contents; and when cleansed to that extent that would please the ascetic, they reveal much of the better side of the past eras.

As we have shown, in physical, mental and moral characteristics, the man inherits some of these from his parents; some from his grandparents; and some from his great-grandparents. But the non-thinking person will ask how can he inherit back so far; and is it possible to receive some of the influences from a more remote ancestry? The answer has been given by a man of science, and is as follows: He may inherit a large part from his parents; his parents may inherit a large part from their parents; and what is so inherited becomes a large part of each generation; so that each offspring retains this large part without limit, back to the beginning of the race. As there has been no break in the line going back, every human being on earth today inherits some of the history of every human ancestor back to the first one of all. As the Brain is limited to the experiences of earthly existence, and as the Meninges are wholly unlimited, it is to them that we must look for light and knowledge of the long past.

Nor does it make any difference whether the Meninges are the organ of the Mind or not. Something is. It is easily proved that the Brain is not. The Mind is either in the body or out of it, or has no existence at all. If it has none at all, that is the end of the matter. If it is located out of the body, the value of it as a controlling organ is just as great as if it were within the body. But as this claim is untenable, the only remaining possibility is that it is located within the body. As far as this study is concerned, one part is as good as another. These propositions are set forth for the benefit of those careful students who wish to know to a nicety where everything can be found.

We have already in the many pages that precede this Division shown that the Meninges must be the seat of the Mind; and further proof will be offered as we go along with this study.

We have shown the workings of the commonplace form of transmitting information from Brain to Brain by the method called thought transference; and that this faculty is confined solely to the needs and associations of earthly existence. We have shown that so great a blessing as the power of prayer, working from the Brain, never accomplishes anything. We have shown that all the occult operations, so-called, emanating from the Brain, are vapid, empty and useless.

Above all, we have shown that so vital and efficient a power

as AUTO-SUGGESTION, coming from the Brain, has never achieved any of its purposes. No person can deny that such suggestion, originating rightly, is able to win its ends 1,000 times out of every 1,000, if it is given the test that has been required in this study; a test that is so simple and easy that any child or youth could understand it.

Here we have the two opposite poles.

We have shown that this world and all its life were made by the Devil-Creator, working in chief and in the foreground from the beginning down to that era when Christianity took root in the hearts of humanity, and began its phenomenal growth; with the Devil marching in multiform numbers in its ranks, and still battling this evil genius that keeps a stranglehold on its vitals; but that bears sufficient evidence of a better hope to warrant our placing full confidence in its promises.

We have shown that from the first form of life down to our own era, the whole world and its peoples have been controlled by the demons of destruction, of disease, disaster and death; and that religion has always been made the sole business of earthly existence, in its efforts to ward off or appease these demons so that humanity might live in safety and die in peace.

The most formidable complaint that arises in the thoughts of students of life, relates to the fact that there are two impenetrable barriers; one preceding birth and the other following death. Knowledge has been denied all investigators. It would seem as if there should be given to mankind some hint at least of the origin and meaning of this earthly existence; no one knows why he is born; why he must dwell amid dangers and fears all his allotted span; and why, having been born and having suffered, he should be killed off and made to disappear.

We do not wish to pose as having any knowledge that cannot be given to all other seekers after the truth. The setting up of a system of belief, or plan of things that has no anchorage in fact, is not only dishonest but is deplorable deceit. Therefore we say that what we are to explain in this Division can be as easily explained by other students; for we are no more than students; and what we set forth as fact, can be easily proved by any other student to be fact.

We now base our position on the power of AUTO-SUGGESTION, and transfer its use from the physical and mental needs

of the body to those of a higher realm. No person has a right to discard this power unless he has given it the test demanded in the preceding Division; a test, as we have said, that can be readily understood by any child or youth. If it did not possess a great power its use would not be so widely advocated. The French physician who made cures that seemed like miracles, had discovered this power by accident; it faded considerably when it was transferred to millions who used it from the Brain-side only, instead of the Mind-life as he did. This makes all the difference in the world. The Brain is the tool of the Devil, who is its sole master. The Devil never consented that human beings should be released from the diseases and sufferings imposed on them by him.

He brought death and destruction into the world.

But just as soon as the Mind-life took charge of AUTO-SUGGESTION, then there were successes following, more in number than there had been failures before. All this is discussed and taught in the preceding Division.

Failure comes from an under-valuation of the body as the Temple of the Soul. No man has a right to insert daily into his stomach under the name of food and drink, a motley mass of unfit things for which the body has no use in its growth and repair; and which lead to constant poisoning by sending to the Brain, the organ of thought and intelligence, a flow of injurious fluids by which all control of the faculties is blighted; nor to permit the rankest kind of poisons to enter that far more important organ, the seat of the Mind, through which all that is worth hoping for is attained, if at all.

The rule of common sense forbids it.

This under-valuation of the body is the most flagrant of all abuses that can be conceived. If proof of the control of the Devil-Mind over man were not already complete, this disregard for the needs and demands of the body, would be more than enough to condemn him. The dog is a noble animal but it is ranked below man in the scale of life; while in fact it is as far above most men as the sun is above the earth. What dog will take into his system the things that ruin his health? The horse is a noble animal, but it does not fall into the degraded disregard of the value of its body that man reaches in his descent. If you were to build a house you would select the material that

is required for its construction. If it is to be made of stone, brick and wood, those are the materials that you will put into it; not mud, muck, mire and moldy leaves.

The human body requires a certain number of elements, fourteen or fifteen, in about seventeen or eighteen combinations; not more. Man continually puts into his body, many more elements, and in many more combinations than are necessary. All these extras are of the same value to his life as mud, muck, mire and moldy leaves are to the noble residence that you plan to construct. The Devil-Mind compels man to crave such things as alcohol, tobacco, drugs, dope, tasty foods that are poisons, and everything that allures while it injures; in order that disease shall never be conquered, and that death shall be the ever impending penalty. This craving is a fixed curse that cannot be shaken off without a struggle for which man's will power is not equipped. In addition to such craving, the Devil-Mind instills into every human being a total indifference to these evils and food poisons, under the guise that it does not matter; and when it is found that it does matter, then it is too late.

As long as man will not purify his body, so long will he remain as he now is; a slave to passions, cravings and indifference over which he has no control, because he is not able to summon enough will power to secure control.

If you are going along with us in this Division, you must first put to the test your power to purify your body; become an ascetic if you wish; but use better methods than that sect has employed, yet keep in mind the fact that a cleansed body and purified organ of thought will bring the results for which they practiced self-denial; namely, escape from the control of the Devil-Mind; with the better reward of the new Knowledge. Let us see what we ask; and we will state it in a brief summary:

1. The needs of the body should be met by taking as food and drink only those things that are required to build and to repair the body. Is this unreasonable? Such foods and drinks are fully discussed in the book of Complete Life Building which is referred to in an earlier page herein.

2. The poisons that necessarily arise from intestinal indigestion should be met at the base of the lungs before they enter the heart, and should be kept from the general circulation, so that they may not enter the brain. Is this unreasonable in view

of the fact that such poisons have been amply proved to be the cause of certain criminal tendencies, evil cravings and degraded habits? How they may be met has been told in the preceding Division. The method is not only easy to adopt, but in and of itself it is the most pleasing and fascinating of all purifying methods.

3. The third and last step is to cultivate the power of AUTO-SUGGESTION until it succeeds 1,000 times in 1,000 trials.

The last named process is objected to by persons who have made the trial of this power and have failed. It is true that there have been more than 990 failures out of every 1,000; but they have been due to the haphazard and slapstick method of the trials. Here are two typical cases:

First.—A woman who has read and been told of some remarkable results having been attained by AUTO-SUGGESTION, makes the trial without having any idea of the principle involved. She has been informed that if she repeats a statement a number of times, the declaration so repeated will soon become a fact. So she goes on repeating it until she is tired, and discards the system as worthless.

Second.—A woman who had studied the principles involved, prepared herself for making use of the practice. The first woman made no preparation. This one studied the value and uses of foods; and omitted all things that were not needed in making a clean body. She learned that the blood must be cleansed. Then she proceeded to combat the intestinal poisons before they could enter the heart and pass to the brain through the circulation. This required some time; but she was in earnest. She reported the two stages of progress in the following words:

“When I had given my body clean and wholesome food, and limited the diet to the extent of eating and drinking only the things that my body needed, I knew at once that I was a different person. Just in what way I cannot tell. But I was different. The next step was taken when I put into practice the method of meeting the intestinal poisons at the base of the lungs, so that they might not corrupt the organ of the Mind. Then I knew that my brain and my mind were two different organs; and, for the first time in my life, I realized the value of purified blood in a clean body, in the wonderful clearness it imparted to my mind. This method I have taught to more than

twenty persons; of whom eighteen have tested and proved it as I did, and the other two were either too lazy or too weak-willed to succeed in anything, and gave it up. The eighteen who won out, have all testified that they recognize the existence of two organs of thought, the physical brain, and the psychic mind; and they have gone much farther with their tests."

No person has a right to disclaim the value of AUTO-SUGGESTION unless at least the first two steps as stated have been taken.

It is our purpose to show that, when these two steps have been taken, there comes the recognition of the two organs of thought as separate parts of the body, with separate functions; and as soon as this recognition has been gained, AUTO-SUGGESTION becomes absolutely and completely successful 1,000 times in 1,000 trials.

Thought transference, as we define and teach it in this book, is the passing of thought by its own waves from one person to another in channels not of the senses, and is confined solely to matters relating to earthly life and associations.

Telepathy includes thought transference, and adds to the latter the transmission of feelings as well as ideas.

Psychic, as we use the term, refers to the Mind, as distinguished from the Brain.

The Mind, as defined and studied in this work, is the Immortal Soul.

Immortality, as shall be revealed by Psychic Telepathy, includes the life hereafter of the devil-units that have been emitted from the bodies of people who have died on earth while under control of the Devil-Power; and it also includes the souls that have passed on from the bodies that have thrown off the control of the Devil-Power during their earthly existence.

Psychic Telepathy is the recognition of the facts stated in the last paragraph; and the reception of the New Knowledge, meaning the knowledge of supernatural existence.

The Temple of the Immortal Soul is not that body that is maltreated and mis-used; but that cleansed body whose purity reaches and includes the seat of the Mind, and by having been cleansed, is given the psychic power of supreme recognition of the conditions that are to be enumerated as follows:

1. The seat of the Mind contains billions of records passed

on through atomic life, each atom being a sun system containing stars and satellites, on which are written the events running back from the present time to the beginning of life on earth; and thence backward through the eternal ages to the time when all the heavens were empty and void.

2. Every event is the result of some event that caused it. No event can originate itself. Therefore each act that now enters into the life of a person, is one link in the endless chain that reaches back to the time when all the heavens were empty and void. No human being is able to originate an act or event; therefore all that man does is the result of what has preceded him.

3. As man is not a creator, he cannot make his own thoughts; but what he thinks has come to him in the endless chain of causation, or cause and effect. What he does, is a series of acts all of which have resulted from other acts preceding, and not one of which he has been able to originate or create; for if he could do this, he would possess the power of a creator.

The principle is an important one.

4. FATALISM is the inevitable trend of events, running out the lines of causation and leading to a fate fixed by the laws of destiny. It does not require an astute brain to grasp the fact that no event or thought can occur unless it had a cause, and that cause must have been some preceding event or thought. This being true, all that a man thinks, all that he does, and all that he is, must have been caused, not by his choice or will, but by the lines of causation running back to the beginning of things. This being also true, it must then follow that his whole future, and his destiny, are controlled by the lines of causation now running through his life.

5. There is but one power that is able to change the laws of FATALISM, and that appears in the form of Psychological Influences, which are born in Moments, or at momentous crises, which we have studied at great length in the preceding Division.

6. By the laws of FATALISM, the fate of every human being is fixed before birth.

7. By the power of Psychological Influences, the lines of causation are shifted, and the laws of FATALISM are set aside. So extensive are the experiences under this phase of life, that a great volume would not contain their history. The world is

full of human episodes illustrating the working of these influences.

8. FATALISM is the direct work of the Devil-Power, and was the scheme of the evil one to hold humanity in his control forever.

9. Psychological Influences are all the work of the GREAT PSYCHIC, and are part of the plan to overthrow the control of the Devil in human life. Every such Influence that enters the Mind breaks the chain of causation, and begins the forging of a new chain of cause and effect.

10. Any man or woman is given the mission to exert such an Influence in the life of any other man or woman. Sometimes events, shocks, losses, calamities, disasters, or sorrows, on the darker side; or the inspiration of a great resolve on the brighter side; will unfold the Influence that is to set in motion a new line of causation; and so end the power of FATALISM.

11. As we do not bring the darker things to our students, we are able to say that this work, whose pages are now open before you, may be that one tremendous Psychological Influence that shall bring to you the inspiration of a great resolve, out of which shall come your rescue from the devil-power of FATALISM.

12. If the power of FATALISM is not set aside by some Psychological Influence, the end is certain; for the same lines of cause and effect will go on as they have begun; and will establish an unbroken series of chains extending from the origin of the Brute Age down to the fate that follows death under the destructive hand of the Devil-Power.

13. It has been shown that every thought and every event in any human life is caused by some preceding thought or event, which likewise has its cause, and so on backward to the brute past. It has also been shown that this world had its beginning in the Brute Age; that this age was the direct handiwork of the Devil; therefore it is conclusively proved that the lines of FATALISM began before the creation of the earth, and under the control of the Devil. It must follow then that every man and woman to whom no Psychological Influence has come, is a slave to FATALISM; has been born of the Devil, and will return to his abode.

The laws just stated are all scientific, and are agreed to by

men and women of the highest scientific attainments. One of the greatest philosophers of the last generation, and an astronomer of note, Richard A. Proctor, declared that every event, however trifling or great, is controlled by an endless line of causation back to the time when there were no worlds in the sky, and that it will be a link in an endless chain of the future, so that an omniscient creator could know the fate of every human being long before he was born. But this philosopher failed to note the very apparent intent of a counteracting power to break such endless chains of FATALISM, by substituting the blessed force of Psychological Influences.

Any person who has studied life thoroughly, as far as is humanly possible, will see clearly the conclusion that there is no other way of escape from a fixed destiny of death and diabolism, except through the intervening power of off-setting influences. That is why the Commandments were enacted at Sinai. That is why Christianity came on earth in a later period. That is why some persons are visited by sorrow and loss. That is why any good suggestion from any source, no matter how humble, may prove the diverting power that shall set in motion wholly new lines of causation. Human history is filled with these better influences, but they come only when the seed of the desire for them is ready to germinate.

A mind that is not clear enough to see the truth of FATALISM, is not endowed with the faculty of seeing other truths; and for this reason we wish to go over the ground again, in order to test the power of thought.

1. The first fact is this: At the present moment you are thinking of something or doing something, neither of which occurred to you without some immediate cause, which may be another thought or another act. Whether or not you know what that cause was, is immaterial.

2. If there had been no immediate cause, then your thought or your deed must have created itself. What is called a spontaneous thought always has something to cause it. If you can catch it in time, you can always find just what did cause it. No person is a creator, and it is never possible to produce something from nothing; therefore there is a cause for every thought and act.

3. The only difficulty now is to make you understand that

the immediate cause had itself a preceding immediate cause; and when you are able to grasp this fact, all that is left for you to consider is the knowledge that every preceding cause had a preceding cause, running back to the beginning of the universe.

4. All these chains of causation are recorded in the atomic worlds of the Meninges, the seat of the Mind. In a pound of this matter there are seven thousand grains. In one-tenth of a grain, or one part in seventy thousand parts of a pound, there are 90,000 billions of atoms. Each atom is a solar system of its own, having planets and satellites, each containing 150,000 ions. Here are recorded the events of a past that stretches back so far as to take on the attribute of eternity. Here an omniscient Mind may read the past, and in like manner the future.

The opinion that was published by Richard A. Proctor along this line of study, attracted wide attention among scientists, owing to the high rank of the astronomer and philosopher; and the more it is analyzed, the more convincing is its truth, until it is now accepted as the greatest fact of existence. We quote here his exact words: "Every event, let its direct importance be what it may, is indissolubly bound up with events preceding, accompanying, and following it, in endless series of causation, interaction, and effect."

5. Unless there is some Psychological Influence intervening, these events will proceed forward as they have come out of the past, *bound up*, as he says, in endless series. By reading them backward, we pass through the Six Ages, in the following order: 6. The present Intellectual Age.—5. The Religious Age.—4. The Physical Age.—3. The Iron Age.—2. The Stone Age.—1. The Brute Age.—These have all been fully described in the early pages of this book. It must not be supposed because we find the Religious Age in this list, that it was a successful age from a moral standpoint, for religion has been the chief business of all peoples, tribes and nations, and has retained all the evils of the other ages in its composition. The cruel and brutal savages and pagans were religious but practiced the most horrible rites as the essential part of their beliefs.

6. As we have said, unless some better force intervenes, these chains will run on to their inevitable and logical end; but in any event they have all come down from the past. In order to know their origin, all we need learn is the character of the

life that was nearest the creator; and we know by unmistakable evidence that such life was the most despicable and brutal that could be conceived. All the lines of causation, therefore, lead every human being back to a most diabolical origin. There is no escape from this deduction.

7. It is said that a murderer will, in after years, return to the scene of his crime, drawn by an irresistible force that cannot be explained. In like manner, every human being with rare exceptions, if all restraint of law were removed, would return by rebound to the character of the original past out of which life began. This is seen wherever personal liberty prevails. The familiar case of a small city that permitted its people to do as they pleased, is only one example; in this case every boy under fourteen years of age was a confirmed drunkard, and universal crime prevailed. In the recent official reports of the conditions existing in the High Schools of one of the large cities in America, where the students were allowed to run their own honor systems of regulating personal conduct, the following results were soon reached:

Parental control was ignored.

Home life was regarded as a bore.

Cheating in the studies, and generally, was considered bright and smart.

Stealing was so common as to require the interposition of the police and the placing of private detectives in the schools.

Most of the boys and some of the girls became gamblers.

Drinking was common, and there were many cases of actual drunkenness.

Girls become mothers while yet children, some of them not half through their teens.

All the cigarette-smoking girls were infected with venereal diseases, many being victims of the filthy syphilis, and unfit for honorable marriage at any time of their lives.

These are typical cases, showing the natural drift of humanity back to the original past, where there were no other phases of character than those we have mentioned, and where all life was degraded and debased. It may be that this spirit is the same that draws murderers back to the scenes of their crimes.

8. Of course the best form of Psychological Influence is the teaching that a dutiful mother gives to her children in their

early years when the Mind of the child can be reached. Let this influence be omitted or too long delayed, and the only appeal then is to the Brain; and this is an appeal to the Devil-power. It requires some great calamity to break through this power of the Brain in after years and reach the Mind. An example is that of the drunkard who, while intoxicated, killed his wife, and came out of his spree to find her body by his side. In this case his Mind was reached, and he turned about and became a decent citizen, devoting his life and means to the work of helping others.

9. There is a certain kind of experience called conversion, where the GREAT PSYCHIC exerts by special design this same influence, and so turns some apparently worthless life into one of decency and usefulness. When a conversion is genuine, which means that it reaches the Mind, it is as lasting as eternity. But when it touches only the Brain, it fades and suffers a relapse. But the conversion must awaken the interests of the Soul. In some of the church denominations, there is no appeal other than to the Brain, and respectability instead of religion is the result when there is any at all. One denomination or branch of the Christian church, provides that the thinking shall be done by the leaders, so that there is no appeal either to the Mind or the Brain. This will explain why theft and violence are not only tolerated, but excused.

10. In the absence of some diverting influence that shall break the chains of causation that have originated in the brute past, all these lines of cause and effect will go on to the same end that was decreed when they began. Of this fact there is no doubt. It is so self-evident that it carries proof in its very statement. There could not be any other fate.

11. One of the most promising facts in this connection is that which shows that the Devil-power over a human life is the most easily broken of all influences. Given the desire to break that hold, and to go free evermore, the surest and speediest way of breaking the power is by AUTO-SUGGESTION. A few persons still entertain some doubt as to the efficiency of this means of control over the body and its enemies; and here is the best opportunity for giving it a test that could be had, for the reason that the desired results are attained from the very start. The basis for the test is in the cleansing method, so fully described

in the preceding Division, and in the expression of a purpose while the essence of life is being transmitted to the flow of blood that is about to enter the Meninges, thereby keeping away the poisons of the intestines that are known to be the cause of crime and of many evils. Assuming that you care enough for the results to undertake this cleansing method, which is very easily done, the words of the AUTO-SUGGESTION should be somewhat as follows:

“My Mind is in Control.”

“I recognize the fact that all human life is of Devil-origin.”

“I am determined to become free. I will become free.”

It was claimed and proved that, under the direction of a great physician, the speaking of certain words daily brought about the cure of maladies that had baffled the skill of doctors, and thus demonstrated the power of the Mind over matter; in fact over the body; and over the evil agency that created disease for man's suffering. In breaking this power and in curing the disease, the Mind was able to combat the influence of the Devil, the arch-enemy of health, and the destroyer of the Temple of the Soul. That such cures came about, was an acknowledged fact, admitted by all intelligent doubters, and heralded by the press as genuine manifestations of the power of Mind over Matter.

It should not, then, be doubted that our form of AUTO-SUGGESTION, so fully sustained by special preparation, and backed by the processes of scientific action, should succeed in 1,000 cases out of every 1,000.

12. We have a long list of cures of mental diseases by our form of AUTO-SUGGESTION; and can furnish evidence of its power to avert approaching insanity. In fact, while it is well known and announced by alienists that insanity is rapidly increasing every year, and may soon engulf the whole human race, the cure of it in its first stages is absolutely sure by our method of AUTO-SUGGESTION. One typical case will suffice to show what can be done. A man sends this report: “Not long ago I saw in myself the certain coming of a mental breakdown, and I was afraid of myself for fear of harm that I might do my family. Under private advice from you, I adopted your method of AUTO-SUGGESTION. The steps were easy and swift. No fooling. No indifference on my part. I was in earnest. I ate

only the true foods that build the body, omitting all else as unnecessary and in the way. I soon acquired the habit of cleansing the blood by the inhalation that is held for seven heart-beats, during which holding I spoke the words of AUTO-SUGGESTION. From the first day of this trial I came into a new light; brain cleared of its haunting fears; mind clear as crystal; all those cobwebs of thought swept away; and all apprehension gone forever. This new condition has continued to this day."

This is one case of over 18,000 where men and women have been saved hallucinations, fears of breakdown, and oncoming insanity. The words of the AUTO-SUGGESTION may be any assertions that suit the desire and purpose to combat the evil; so that they contain either a desire or a determination. In the case reported, we had advised the following words:

"My Mind is in control."

"I recognize the fact that hallucinations, fear and possible insanity are of Devil-origin."

"I am determined to free myself from such influences. I know that I can ward off all mental breakdown, and I WILL ward it off."

"My brain is clear, and I am sure it will remain clear."

"I am fully sane and of perfectly clear mind."

Each one of these suggestions is made during the passing of seven heart-beats while the inhalation is held in the manner taught in the preceding Division.

If so terrible a malady as insanity can be prevented or cured, any method that will accomplish this greatest of all material blessings, is to be accepted as the most potent of all influences in its line. Yet, strange as it may seem, this cure is the easiest of all forms of helpfulness to be credited to our method of AUTO-SUGGESTION. The method is being gladly employed by doctors and alienists of all branches of the healing profession. It is fully endorsed by thousands of men and women who know it to be scientifically correct, and absolutely reliable in its work. In fact many experts announce that there is no other method that can take its place.

13. Millions of people go through life with muddled thoughts and a semi-incoherent mental equipment, lacking clarity of thinking, and marked by a total absence of perception of a high order; possessing, it is true, some animal cunning and strategy

in dealing with their fellow beings; but always with a low order of brain-power. Many of this class have been tested under our system of experimentation, and it has been found that they can be given the most remarkable assistance by this method of AUTO-SUGGESTION; the words to be used being as follows:

“My Mind is in control.”

“I recognize the fact that I need mental power that can be readily acquired.”

“I am determined to acquire strong and clear mental power.”

If all the conditions are complied with, and they are but three in number, the results are always certain. That success has followed these tests in every instance, with no failure whatever, has been shown clearly, and indicates that this method contains in itself the greatest potentialities of any force in the world.

14. After mental clarity has reached its perfect condition, the rest of the journey into the Realm of Psychic Telepathy is easily taken; and we come face to face with the New Knowledge. We do not give words here to be used in this advanced form of AUTO-SUGGESTION, as the student may summon any statement that seems best; always remembering that it should contain either a desire or a determination; in this branch of the experimenting, a desire for knowledge, and a determination to receive it. But we append some of the words that have been used by our co-workers. As an aid to thought transference, the words were:

“My Mind is in control.”

“I am determined to know the thoughts and purposes of,” naming some individual.

But in the higher experiments, including Psychic Telepathy, the following words have been employed with uniform success:

“My Mind is in control.”

“I desire to travel with my Mind back beyond the time when the earth was created.”

If AUTO-SUGGESTION is able to prove that Mind may control Matter in the cure of supposed incurable diseases; and is able to avert approaching insanity, and produce a perfectly clear brain, as well as accomplish other seeming miracles; there is no reason why it should not have the power to travel backward in the passing of time to that era that preceded the cre-

ation of the earth and heavens. All it need do is to follow back along those lines of causation until it comes to the origin of the lines themselves. In one of the romantic traditions of English history, a king found his way to the cottage of his lady love by following a silken cord which led through a maze to her abode. The queen, hearing of this, came to the cottage by the aid of the cord, and ended the affair. In every human being there is, not one, but many silken cords, and they all lead back to a time that preceded the creation of the world.

The process is sustained by facts and by the laws of life, and can be demonstrated as certain by scientific tests.

Some of the results may be of interest to the student; but we believe that all experimenters will reach the same results as they are all of common origin. We codify them here for reference and comparison only:

1. The contention of Milton regarding the existence of Satan, was founded on inspired knowledge.

2. The basis of Christianity and its inherent potentiality are true.

3. The traditional basis of the story of creation as stated in Genesis was inspired, in that "the GODS" made heaven and earth; not God as the translation shows; but the plural "GODS" as the Hebrew states it, and as that language today presents it, and has always presented it from its first writing.

4. The account that asserts that the heavens were empty and void, is also inspired, and shows the condition before creation began.

5. It was an impossibility that matter should have existed always without any beginning or originating cause; and it was equally an impossibility that the Creators should have had no beginning, and no originating cause.

6. At the time when the heavens were empty and void, the term heavens applied to space, which of necessity can have no limit. Space was empty and void.

7. The same power that was able to create the universe had the ability to create itself. This process was preceded by complete emptiness of space, with neither matter nor maker present.

8. The only power that can possibly possess all three attributes of omniscience, omnipotence and omnipresence is Mind. Mind is nothing but the combination of these three forces. In

its pre-existing state, it was wholly absent; but having the power of omnipotence it was able to exert itself as a force; and when this first step was taken, all else was possible.

9. The tool or agency of Mind is Thought. This means that the latter carried out the purposes of the former. Whatever was desired, was given expression in Thought, and this brought about the enactment of every intention conceived by Mind.

10. The process by which Mind through Thought was able to create matter is simple to understand although gigantic in method. The first thing to grasp is the fact that a combination of the attributes of omniscience, omnipotence and omnipresence, is of itself without form; and that the purpose of creating matter is to change some part of these attributes into units of form.

11. These units consisted of orbs and their inhabitants. But the creative force never acts in such a way that the final results are attained by a single leap. Therefore there must be processes or steps from the condition of emptiness to that of final completion.

12. The first of these steps was the action of Thought resolving itself into ions, which are so small that we cannot conceive them as having any material structure. For example, a tiny speck of dust weighing $1/70,000$ part of a pound, or smaller than the point of a fine cambric needle, contains 90,000 billions of atoms; and each one of these atoms contains 150,000 ions. Compared with this lightness, the lightest gas known is as much heavier as lead is heavier than air. It is so rarified that it cannot be regarded as material in any sense. It is nothing but Thought.

13. Yet Thought resolved to ions as its first step occupies all space in the form of the Inner Ether, the waves of which are able instantly to transmit all knowledge from all parts of the universe to all other parts; just as the waves of the general ether transmit the radio activities; or the waves of the air transmit sound.

14. Having become resolved into ions, the units from which atoms are formed followed easily and by logical process. When atoms came, the chemical elements were built; and as there are about ninety ways in which atoms gather themselves into sympathetic groups, so there are about ninety chemical elements; a limited number; but enough to carry on all the conditions of

creation, the ultimate purpose of which is to make what is apparently a collection of material forms and shapes.

15. The simplest and most direct form into which matter could be molded is that of the sphere. Matter left to the law of attraction comes together in this form, as is seen in the process of dropping hot lead through the air whereupon it congeals into round balls or shot. There are shot-towers still in use for this purpose. Hence we find that all the celestial bodies are orbs, like our earth.

16. What is known as weight is merely a decree of the omniscient attribute of Mind, under the law of gravity, whereby all atomic collections should remain intact and in relation to all masses of similar collections. Adhesion is another fiat of the same power; as is cohesion; without which laws there could be no retention of form or shape. Many other laws were established by sheer decrees that entered into the birth and growth of all kinds of life.

17. We have said that at one time all space was empty and void; but that there were present the attributes of omniscience, omnipotence and omnipresence. These attributes slept in apparent nothingness. They were in fact nothing until they awoke. In awaking they created themselves. That they exist today is known from their works. In creating themselves they became active. Their activity took shape in resolving themselves into ions. Every ion became charged with the duty of entering into the making of atoms. The only remaining step was the union of atoms into elements.

18. Each element was charged with a duty and a destiny. Thus the four basic elements of life are oxygen, hydrogen, nitrogen and carbon. When these were set free they sought each other by the law of affinity with which they were endowed, and the result was the primal cell of the vegetable kingdom.

19. Each such cell contained its material and its intelligent core; the latter holding the destiny of the cell and of all its successors, until there came a distinct vegetable unit or plant. These units advanced in their mission until the highest plant-intelligence appeared which contained the kind of food that had no value whatever unless it could be used to nourish animal life.

20. Naturally and logically there followed animal life; the lowest at first; then the better forms; and finally man. The

bodies of all of these were fed with the highest forms of the vegetable kingdom, which are the food producing forms.

21. Two distinct cross purposes are apparent in every step in creation that is experienced by humanity. One is evil in the highest degree. The other is good in the highest degree. These cross purposes are so deeply ingrafted in created life that they could not have come about by accident. In fact nothing has ever happened by accident.

22. We have referred to Mind as universal, occupying all that part of space that is inhabited by the visible and existent heavens. We have referred to Mind awaking and taking action. There is no reason why this vastly extended power should act in unison or with one coherent purpose. There are more reasons why it should act in different movements and with diverging purposes. Instead of a harmonious whole it naturally would undertake enterprises of creation that moved in opposing lines and with opposing motives.

23. These opposing lines might act in groups; one group of motives might line up on one side of the creative plans; and another group line up on the opposite side of the creative plans; in other words, there might be a number of creative forces on one side, all evil; and another number of creative forces, all good. The idea of singleness of the creative head is not sustained by the works that resulted, not by the instinctive religions of the tribes and nations that were brought into being by these forces.

24. On the evil side there were undoubtedly two or more opposing creative heads, bringing into the world similar opposing groups of humanity, as is proved by the instinctive passion for conflict, antagonism and war. In the breast of every man and woman is born the germ of hostility toward their fellow beings, that requires but little irritation to fan into the flame of conflict. Of all the many phases of human nature, this one is so pregnant with life that it may be said to hold the relation of ninety-nine percent of all the composition or character of man.

25. In the act of creation, therefore, two or more opposing evil forces operated, each hating the other, and each intent on carrying their hatred into their offspring, which was humanity; just as, in the mountains of Kentucky and West Virginia, the children of the feudists are brought up sworn to keep alive the

conflict to the end of time. The warring nations of the world are all divisions of these evil creative forces; fighting each other to avenge the hatred and jealousy that sprang into being long before the first sun was set in the firmament. There are many evidences of this spirit of conflict in both halves of the world. The hatred is seething, ready to boil over; just as the most intense enmity rules the nations of Europe, who sit facing each other with gun and bayonet, biding the time when war will again blaze over the fair lands.

26. In addition to national hatred for each other, the spirit of slaughter is well nigh universal among the people that compose each nation. Murder and anarchy are the heritage of the same evil hostility that began in the very act of creation. The anarchist, or "red" as he is termed, is not the mere tool of the Devil, but is the Devil himself; all-fiendish in his composition and unchangeable in his character; incapable of reform or cure; and living his brief life on earth to carry out the mission of eternal hatred, based on no genuine cause or reason in the methods of this existence, but forced to his diabolical rôle by the decrees of FATALISM. He is multi-form in his presence and activities. Having lived his brief career on earth, he falls back into the ranks of the evil units that hover about those lives that come after him to continue his mission.

27. These evil groups are lined up on one side of creation; they oppose the better groups; and they are divided among themselves by their own opposing forces and hatreds. If as evil groups they were of one standard their offspring would not be subjected to eternal wars, antagonisms and conflicts; but would adhere in their interests and move in harmony, thereby overwhelming the better creative groups. The safety and hope of the latter lie in the fact that the evil groups are warring among themselves.

28. In addition to mutual hatred, there is the never lessening hatred of these evil groups for the better creative groups. The human race is the offspring of these various devil-groups. Like the children we have referred to, of the mountaineers who are born and reared in hatred of others of their sort, human offspring of the Devil are subjected to all kinds of trouble in life, as part of the plan of mutual hatred.—Discontent is first sown among them; followed by the craving for Drink, for Drugs, and

for all liberties that invite Disease and Death.—The Devil-Danger hovers over the cradle and walks with the child, and never leaves him in the after years, until the hand of Death lures him back to his origin. If you were to give full license to all humanity, with all restraint removed, there would be but one ruler, one method of living, and one end; all life would move Devilward; just as the murderer is drawn to the scene of his crime by the same instinct. No person left wholly to the enjoyment of personal liberty, moves toward the goal of decency. The magnet is always pulling to the Devil. Those men and women who are instinctively decent, have been made so by the teachings of their mothers in early childhood, or by some intervening Psychological Influence such as we have already described. Let all these counteracting forces be lacking, and the entire human race would drift in solid ranks to the Devil. People who declare that the world is growing better have for their solace the fact that it could not grow in any other direction if it is to grow at all.

29. The same evil influence that brings destruction on all humanity, is ready to enter and devastate every movement for the bettering of these conditions. Under the story of the Old Testament, as soon as man was created his firstborn killed his brother; and the race became so wicked that it was wiped out, only eight persons surviving. When the evil career of their successors called for the enumeration of their crimes by the Ten Commandments, and there was apparent reform, the whole chosen people fell away from this influence and indulged in the worship of idols and graven images, each such image representing some devil-god. There never was the worship of any other kind of representative.

30. When the light of Christianity dawned, and the doctrine of peace on earth and good will to men announced that the first blow was struck by the better creative power, and that peace was to be substituted for war, the devil saw his danger, and the possible end of his reign on earth, and at once invaded the ranks of the church to sow sedition and destroy it from within; and today is grinning in his Satanic joy at the sight of this one perfect hope of humanity, the Christian Church, divided against itself with more schisms and conflicts than can be catalogued, rending it apart in all directions.

31. The first cause of trouble was Discord, or the determination to prevent the setting up of harmony. The defection of Satan from the better forces began long before the creation of man; Milton calls it the fall of Satan. Also the rebellion of Satan. But the very first tool of the hatred that came between the Creators, was Dissension, or another name for Discord. These creative forces fell apart. There was but one idea in the devil-mind, and that was to prevent harmony, for harmony is peace and good will among men, the most potent of all the influences against diabolism. Harmony must be broken up, and this can be accomplished only by Dissension or Discord. Hence the splitting up of the harmonic forces of pre-creation began as the first great act of the devil-nature. Wherever this spirit of Dissension or splitting up of forces or influences that otherwise would work for the good of man can be traced, there the deft hand of the Devil can be seen. Nowhere is it more evident than in the endless wars and conflicts, and interwoven jealousies that even can sever families and loved ones. Dissension rides roughshod over all the hopes of the world. But the Christian Church that bore the message of peace and love is now hopelessly divided against itself; showing the never slumbering spirit of the Devil at work among all the forces of peace and harmony.

32. Wherever this spirit of Dissension can be traced, there we are sure the Devil is directly at work. Home life is akin to heaven, when it is free from Dissension. The human race was born for activity. Under all normal conditions every man will build his home, and remain actively successful in all the duties and operations of life; for these influences build the character that construct the Immortal Soul. The best illustration of the highest form of organized activity is the great steel company which employs hundreds of thousands of men, all of whom are placed under the control of a harmonic system of administration. In this system, all the men and officials are compelled to work together in perfect harmony. The Devil would like to disrupt this plan, for it teaches the world the lesson of the proper administration of business activities which must be the perfect model of the operation of the Government business. But the latter, when working in harmonic relations among all the employees from the officials down to the laborers, is a most powerful creator of home life and unbroken pros-

perity; the two most feared material forces that can dethrone the Devil in his control over humanity. While he is unable to sow Dissension in a great business system, he has unlimited opportunity to sow Dissension among the business operations of the Government; and this he does effectively in order that home life shall be broken up by excessive taxation reaped to feed the greed of the emissaries of the Devil, the politicians; and by dividing the house of the Government into factions each against the other, a condition that would not be tolerated if attempted in the business management of a great corporation. He further brings on the uncertainties of business prosperity by constant re-elections in which these politicians, to further their hold on the public funds, are forever sacrificing the interests of the people, making continued prosperity impossible, and sowing the seed of Discord everywhere. The one purpose of the politician is to split the nation into factions, just as the church is so split, and as all the warring and contending peoples of the world are so split, and as the creative forces of the universe were so split before man was made. From the beginning to this moment, all these diabolical purposes have kept the Devil in control over human life.

NOTICE TO ENROLLED STUDENTS

NEW LIGHT, NEW KNOWLEDGE, and NEW METHODS of USING these powers which are within reach of every man and woman with almost no effort except the desire and the ambition to rise to the highest plane of existence, are constantly coming to humanity through new tests and experiments; and these should be imparted freely to all persons who are interested in the most recently established science and its unlimited possibilities; and these persons of ambition are known as ENROLLED STUDENTS.

In maintaining the spirit of helpfulness on which this work is founded it is the desire of the author that no expense of any kind shall be attached to the system known as that of ENROLLED STUDENTS. The plan should be briefly set forth in the after pages of this volume.

We are on the threshold of new discoveries, in the benefits of which all our friends and fellow students should share.



FOURTEENTH DIVISION

LIFE AFTER DEATH

THE FIRST FATAL STEP in the acquisition of knowledge is the assumption or belief that the teachings of traditions are facts or represent facts. This error stands in the way of reaching the truth. A tradition is something that is contained in some book, unsupported by real proof; or something that is handed down from one generation to another. If we were to collect in one place all the so-called knowledge that is thus imparted to each new progeny of the human family, and save out the real knowledge of life, the latter would be a very meager proportion of the entire mass.

There are countless methods and ways of proving facts; but they seem to have escaped the attention of teachers and pupils alike. As it is our purpose to get at the truth, and to reach the sources of knowledge, we will at this time devote a few pages to illustrating the methods and ways of proving facts. The real man or woman is one who desires more light on the mysteries of existence. There are countless millions who care nothing for these things; they are animal in every phase of their nature; are born animal; live animal; and die animal. Such persons could not possibly have reached this part of the present work; it does not appeal to their physical tastes. But apart from that large class of humanity, are the men and women who really desire to see clearly the ruling facts of life, and to learn something of the methods and ways of securing proofs of such facts.

FIRST WAY.—The effect depicts the cause.

It is an old saying that the child is father of the man.

The progeny is necessarily part of the parentage.

Of these aphorisms there can be no challenge. Yet it is safe to say that there is no school or college that teaches these self-evident laws. They prove themselves, carrying their truth in their own statements, and yet they are ignored in great volumes of philosophy, and are given no place in the elaborate treatises that would have the world believe a thousand unproved things in place of a few simple facts.

But by applying them to the conditions that confront us we find them helpful in that they solve some of the deepest mysteries of existence.

You cannot get gold from iron. If you have gold in the crucible, it is safe to assert that gold was put in it. The palace that is built of marble got its material from marble quarries. The beautiful stones that appear in the temple are products of quarries where such stones were found. The statuary that appears in the world of art came from skilled hands; the finer the work, the greater was the skill that made it. Going back three thousand years we note that the carving was crude, and the drawings on the walls rough and ugly. Another thousand years back, and we find lines and scratches in place of delineations and forms. Still farther back we reach the era when the markings were so coarse that only by surmise could we know what they were intended to depict; and the images, as of animals, were blunt and rough masses of almost shapeless stones. The same story is told of the implements that have been made in the past ten thousand years. In our day we find delicate and highly efficient tools of the finest steel; but three thousand years ago, they were simple and crude. Back of that time, they were rough and blunt, and of the clumsiest character; and they grade off to such things as could have been used only by the most tiresome work, wholly lacking in skill and efficiency.

As we view these evidences, we can see in the mind the people that looked upon them in the day when they were made.

By their works we shall know them.

This is an old adage; but necessarily a true one. You could not imagine a highly civilized being plowing land with a pointed stick of wood; or grinding corn with a small pounder in a

hollowed stone so rough and small that the product could only be coarse and of very limited quantity; or cutting wood with a blunt edge of flint. Nor could you conceive of an artist drawing the picture of a horse in five lines, with no sure indication of which end was the head; or making an image of a dog with each of its legs belonging to different geological periods, and its tail and features subject to extreme doubt.

If an unskilled man produces something that passes for skilled workmanship, it is so much out of the line of cause and effect as to invite investigation; although the claim has been made that such a man cannot make something for which he is not equipped. But if a skilled man produces a work that is bad, it is called a lapse. If the best sculptor of today cannot produce anything better than the crudest work of the cave man, then his quality in the scale of civilization is on the plane with that of his brute ancestor.

We look today out upon a world of Nature in which there are flowers, trees, fields, brooks, rivers, floating clouds, blue skies, and ever recurring beauties. The man that made the crude drawings in the caves, saw only the murky heavens, and the ugly and hideous jungle. The rainbow, the emblem of peace, is supposed to have been always a part of the scene following the subsiding of a storm; but the conditions of smoke, of rains, or mists, and of heavily clouded skies made the coming of the rainbow impossible until the clear blue shone between the vapor and the vivid sun, a combination that did not occur until a few thousand years ago.

Nature then kept pace with humanity. The cave man that carved the crude dog and sketched the crude horse, was preceded by a lower type of being that could not even make a mark on the sand; and in his day Nature was blacker and uglier than this type of man. There was not a cloud in the sky, for there was no visible sky; all was smoke, mists and rain. No flower grew, nor was any promise of a garden ever seen. The trees were of the most unattractive kind. There was not even a fraction of one percent of beauty in anything. Ugliness and hideousness to the extent of one hundred percent were the sole gifts of Nature in the so-called vegetable kingdom. Not one gentle animal lived. From the beginning of all such life on earth, the land and the waters were possessed by reptiles, ser-

pents, and all manner of crawling things. It was a continuous, unrelenting, unremitting, ceaseless nightmare of frightful creation, such as today might drive the madman to beat his brains out in his padded cell. If any form of gentleness had been created, it could not have lived amid such environments.

This was in the beginning and of course prior to the advent of human life.

But at that time the earth was filled with such masses of ugliness that no ingenuity, even of omnipotence, could exceed it. It was that climax of invention in the making of ugly and hideous life, so brutal to be looked upon as to blast the sight of the beholder.

Nothing has ever been done without a purpose; therefore there was a design in this visitation of such fearful things on this globe.

What was the climax of ugliness and hideousness in the vegetable kingdom, was kept pace with in the animal kingdom. A group of skilled artists of highly inventive powers, was offered a fairly inviting reward to picture the most frightful forms of animal life, of beasts, of reptiles, of sea monsters, of vultures of the air, of dragons and land monsters, that their genius could concoct; and the worst things they drew were bad enough, but not as terrifying or as hideous as the known products of the creator in the early history of this earth. Human deviltry reaches supposed climaxes, but falls far short of the deeper devices of a superior power. Had there been any gentle animal on earth in the beginning, it could not have lived.

But there was a tripartite life on the globe.

The vegetable kingdom reached one hundred percent of ugliness and hideousness.

The animal kingdom reached one hundred percent of ugliness and hideousness.

Humanity likewise kept pace with these conditions. Today we find beauty in Nature, beauty in life and kindness in the human heart. Then there was never a kindly being; never a gentle thought; never a throb of sympathy in the heart. It is estimated that today less than five percent of men and women possess these qualities in genuineness; then there was not one that was capable of doing so.

The effect depicts the cause. The child is father of the man.

The progeny is necessarily part of the parentage. By the handiwork of the creator the maker is known.

THE FIRST FATAL STEP IN THE ACQUISITION OF KNOWLEDGE is the assumption that, because it has been taught for generations, this world was created by a God of Love. There is not one particle of evidence that this assumption is true. In the first place it cannot be true. In the second place a God of Love could not under any circumstances have created a world that was one hundred percent ugly and hideous in its plant kingdom, one hundred percent ugly and hideous in its animal kingdom, and one hundred percent ugly and hideous in its humanity, the goal for which it was created.

Let us get at the FACTS!

There are 152 MAJOR PROOFS and over ten thousand MINOR proofs that this world and all its life including humanity, was created by a devilish, designing, diabolical power, working alone, unaided in any way, serving its own purposes, and bringing into existence its own progeny in order that its craving for cruelty, brutality and all manner of suffering might be glutted by its enjoyment of the tortures that its inventive genius was able to inflict on such progeny.

This fact is proved beyond all doubt by the basic law we have just stated. It is proved by the many lines of evidence that everywhere abound. It is proved by the countless incidents that have occupied the stage of existence since first the world began.

There is another basic law that is equally as potent; and in this arrangement we are reviewing some of the pages of this book in order to lay the foundation for the climax that shall end it. This second basic law states:

SECOND WAY.—That which is closest to the maker is nearest like the maker.

If man had been made by a God of Love the world would have been made a fit place for the child of love to dwell in. But it was so unfit that no kind of life, however gentle or well protected, could have survived a minute amid its environments. A God of Love would not have placed its progeny in the midst of plant life that was one hundred percent ugly and hideous, and undoubtedly saturated with fatal poisons at every step; nor have placed it in the midst of animal life so ugly and hideous

that no sane mind could have remained normal a single minute; nor in the midst of such types of humanity as geology proves dwelt like swine and reptiles on the earth, and crept like slimy things to their lairs and caves.

It was these slimy things, the early men of this globe, the real first types of humanity, that came direct from the hand of their creator,—the work of their maker,—that WERE CLOSEST TO THEIR MAKER AND THEREFORE NEAREST SUCH MAKER in all manner of ways; and positively in character and quality. These slimy things could not have been created by a God of Love. There has never been on earth unless in the past few thousand years, a single man or woman who could have been created by a God of Love.

THIRD WAY.—Man was made in the image of his maker.

The diabolical power that brought humanity on earth, did so with a fixed desire to furnish its nature with the enjoyment of the sufferings of its own progeny as they were compelled to endure the agony and torture inflicted on them by the conditions into which they were forced at birth. In like manner, this spirit of enjoyment of the tortures and agony of human beings began in the very first generations of humanity, and still continues down to the present time, somewhat modified. The farther back we go, the more frequent were rites of suffering, and the slow murder of victims, often by fire, and in millions of cases by crucifixion; to say nothing of the instances of modern invention, the wheel and the rack. But the earliest tribes all died by violence; none by a natural death. The sacrifices of women and children were cruel. It is estimated that since evidence came to hand, billions of human beings have been burned to death; and many by slow fires in order that their sufferings might be enjoyed by the survivors, who undoubtedly were the progeny of that diabolical creative power that made humanity for just such a purpose.

No person will ever understand life aright, or get his bearings in the universe, until he recognizes the fact that this world and all its life including humanity, was created by a devilish, designing, diabolical power, working alone, unaided in any way, serving its own purposes, and bringing into existence its own progeny in order that its cravings for cruelty, brutality and all manner of suffering might be glutted by its enjoyment of the

tortures that its inventive genius was able to inflict on such progeny.

Until you are satisfied that this fact is the truth, you will be ever at sea in your studies, and even in your efforts to reach a safe port. No fact is better proved. None is so apparent. You may not believe in a personal devil; nor do we. Names have no value. What term is applied to a fact is of less consequence than the fact itself. You may not believe in a place called hell; neither do we. Still names have no importance. What exists must be a fact, whether it is named in a way to suit people or not. Some people call death a change; it is only a question of the use of a name.

Having stated what is the most apparent fact in all existence, we will now take it for granted that you are able to grasp the force of that fact.

Here is another fact:

The life of the universe is made up of FUNDS.

The best evidence of what is meant by a fund is seen in the birth, growth, development and death of the human body. The method of making the body does not change the character of the material out of which it is made. The earth furnishes a bit of carbon, a bit of oxygen, a bit of nitrogen and a bit of hydrogen; and into this mixture some very tiny bits of other things are blown by the dust of the air; the sun shines on the mass; and it lives. Many times has man come on earth to find the conditions too severe for his remaining; and he has gone back to the ground to bide a more favorable era. But whenever and wherever the above mixture occurs, there man will arise and take his place in the world. He came and failed a hundred thousand years ago; and eighty thousand years ago; and fifty thousand years ago; and twenty thousand years ago; and ten thousand years ago. The last time he held his own. He came spontaneously; not in one locality alone; but all over the globe; with no common ancestor.

Evolution teaches the possibility of self-improvement by the law of the survival of the fittest, and by selection. There is also a phase of evolution that has been overlooked; that of accidental improvement, or chance bettering. Man also has power by the law of improvement of developing better varieties in any species. If we trace evolution back to first beginnings, we

find that many species that have started low and degraded have come up to a high plane by the law of self-improvement; but we do not find that any species was developed from another species. In other words, all improvement has occurred within the species. Man therefore could not have sprung from any other source than from his own species. To make a claim to the contrary is to stand in the light of grossest ignorance; as is the case with one who denies the fact of improvement within the species. Therefore, like all other matters, there are two sides to the question of evolution; it is true as evidence of improvement; and it is not true in determining the origin of humanity.

A power that is capable of setting in motion the law of evolution in any form, is capable of doing anything. One of its marvels of achievement is the adoption of the soil of the earth to make the body of man. There is no bone, muscle, fibre, tissue, or drop of blood in the human body that was not at one time a part of the soil of the earth. This is one of the so-called FUNDS. A fund is some general mass out of which individual life occurs, and to which such life returns. These are of the following kinds:

1. The FUND of Earth.
2. The FUND of Vitality.
3. The FUND of Spirit Life.
4. The FUND of MIND.

Without the earth, the body of a human being could not be constructed as such. The material employed consists of ever-changing elements, fourteen or more in number, in certain fixed chemical combinations. These are but a small part of the general chemistry of the earth. As these elements cannot be used directly as food, the vegetable or plant kingdom was established to convert them into cells by growth, in which they imbibe considerable vitality while growing, and require the developing human body to acquire daily more of this vitality, the latter coming wholly from the sun. Man therefore could not live without the sun as the source of his life, and the earth as the material from which the temple in which he dwells is built. The same earth that feeds him furnishes him with his clothing and his shelter and home.

When a man dies, if his estate can afford it, his body is

encased in cement or concrete, and possibly in copper caskets, the purpose being to prevent the return of the body that was borrowed from the earth, back to its lender. Otherwise it requires but a few centuries to make this return complete. But copper and concrete will give way in time. Our point is to show the fact that the body of man is returned to the earth from which it was made. The vitality that he drew from the sun is diffused, and all diffused agencies end where they began.

In this book we have had much to say of the Brain and of the Mind. The facts are complicated and interwoven to such an extent that it may be difficult to extricate them; but in a general sense it is known that the Brain is the tool of the physical body; while the Mind is the tool or agency of the Psychic Life. Yet in these distinctions, the latter holds great influence over the former; while the Brain has no power over the Mind, yet must interpret it if we are to secure the secrets of knowledge. The Brain is part of the physical body, is built of earth, and returns to earth. As the seat of knowledge of earthly experiences, and especially of memory, it lives in its earthy nature; and when its grooves fade, both memory and the knowledge of life are lost.

The Brain is not the seat of the soul, has nothing to do with the spirit life, and possesses no powers not associated with earthly existence.

We refer to the Meninges as the Seat of the Mind. Here again names have no value. Nor is it important to fix the seat of this organ. That the Mind is not in the Brain, but is independent of it while aiding it at times, is a proved fact. That there is a Mind is a proved fact; otherwise there could be no creation; otherwise all existence would be a dream, and for the most part a nightmare. Where the Mind is seated is unimportant. It is either in the body or out of it. If it is out of it, it is an attendant power that waits on humanity. If it is in the body, it is located somewhere; and that is all we need to know. The fact that our many experiments for fifty years locate it in the Meninges, is immaterial; although some even more remarkable proofs of this fact are now in the making; which we shall be glad to furnish our students, as they hold a mighty influence over life.

We come now to the **FUND** of Spirit Life.

It is a self-evident truth that any conviction that sways the entire human race regardless of rank or quality, is inherent; it could not be otherwise; and there is a universal conviction that every human being who dies, lives again. This then is one self-evident truth.

There is also another universal conviction that there is a devil-power controlling human life. This then is a self-evident truth.

But both these facts are sustained by other evidence of a convincing character.

The first fruits of life, meaning the earliest forms of humanity on earth, are nearest to their creator, not only in kind, in character, and in nature, but in instinctive knowledge. There is no instance in the world that instinct has ever borne false testimony; nor has it ever deceived or misled animal or man. The nearer a form of life is to the act of creation, the more potent and vital is the instinct that guides it. The earliest forms of humanity were taught by instinct that life follows death, and that humanity's greatest foe is a devil-power. It was not by chance, nor in isolated instances, that all mankind sought to appease the evil powers that they were taught by instinct were controlling them to their harm. The warding off of the devil and evil gods was the chief occupation and the chief business of all tribes and all peoples. Here was the progeny fresh from the hand of its creator, fighting for safety against the evil powers they knew hovered over them.

That which is of the Brain is physical, and animal.

That which is of the Mind is Psychic, and has two sources of influence. The Brain stores up in the form of memory all the experiences it can retain that have been acquired in the act of living, including human associations, and emotions, desires and hopes; all related to earthly existence; and all evaporating before death, if the body lives long enough. There is nothing Psychic in it.

The Mind is part of the Fund of the Universal Mind. While its seat is in the Meninges, it is influenced by that organ's condition as to disease and development; for the temple of the body may be imperfect while its tenant is otherwise. The Meninges not only furnish the seat of the Mind but serve as a crystal glass through which are brought all the experiences of the past;

including the devil-influences, the devil-life, and the long story of human suffering; but, thanks to a kindly nature, it is only when inflamed by poison of some kind in the blood, or by disease, or accident, that its enlarged tissue brings these things into the Brain; as when the opium eater sees things not of this era, or the sufferer from delirium-tremens witnesses a kind of fauna of a by-gone age. These are abnormal. It is a phase of nature that the same organ shall serve more than one purpose.

All parts of a fund return to the fund from which they are derived.

The material body of man returns to the earth.

The spent vitality goes back to the source of its origin.

In all life below man, where there is no fund of Mind, there are only the material and the vital parts to be returned.

Spirit Life is not a part of the Fund of Mind; but is what is known as a Spirit-Unit; and its Fund is that which is cœexistent with the devil-power; the latter and all the Spirit-Units that have lived on earth constituting the entire Fund of Spirit Life. These facts narrow down the area and scope of such life to this earth and its envelope or atmosphere. A Spirit-Unit is the individual person who has lived in the human body and died, and whose continued life remains on or at the surface of the earth.

Every form of life that dies, lives again in the sense that the Fund from which it comes does not perish. No particle of matter that is drawn from the earth into plant life, animal life or human life, perishes; but in the disintegration of such life, it is scattered to its elements or compounds and remains an active force in the making of new forms. But this change is equivalent to death. The same problem arises in the consideration of the Spirit-Unit that leaves the human body. That it came from the general Fund known as the Devil-Power, is certain. That its fate lies in one of three directions, is equally certain:

1. It either disintegrates and is lost in the general Devil-Fund;
2. Or it lives on after the change known as death as a separate Spirit-Unit;
3. Or it ceases to remain a Spirit-Unit, and becomes a Soul-Unit during the period known as human life.

The last-named contingency we will leave out of consideration for the time being, and examine the facts that apply to the other alternatives.

We have spoken of the fact that there are 152 MAJOR PROOFS and over ten thousand MINOR PROOFS that this world and all its life, including humanity, were created by a Devil-Power. The same proofs that establish this fact, also establish the fact, of necessity, that all human life is derived from the same source, which we call the Devil-Power. This is merely the shifting of some portion of that creative force into individual units; just as the mass of earth, which might have remained nothing but soil, is broken up into countless millions of individual units in the plant kingdom, and among animal life, as well as humanity. The bare and empty earth without tree or shrub or even blade of grass, was a possibility; but had no part in the clearly apparent scheme of creation.

The blade of grass is an individual form of life. So is every plant and tree. The moving things are also individuals. Masses of life are not tolerated. In making man it was as though the earth's material were taken in hand and molded into form and shape, and given entity and separate existence. That all material forms dissolve and return to their fund is sure; but they are shells only. A man of clay with no other attribute than that of the plant, would be meaningless and useless. It is by steps that creation has reached the higher form of the temple that is fit to house the important units; and, as these seem to be and are the climax of creation on earth, it is certain that they are not lost by being returned to the general fund from which they came.

We catch the purpose of creation from what has been done and what is being done; and we find two conditions prevailing:

1. Mass Existence.
2. Individual Existence.

All the universe began in mass existence. This is true whether it applies to a general fund or to its parts. It is true if applied only to the first fund known in our studies as Universal Mind; or to its executive power which we refer to as Thought; or to its own self-construction of ether that fills all space; or to the building of the gaseous condition that witnessed the first assembling of atoms into the beginning of

matter; or to the making of the great orbs that, by the millions, float in the sky.

Thus far in the evolving of the plan of creation we find nothing but mass existence. Once there was a general idea that the creator was something apart, like a king or ruler; now the general belief among thinking people is that the creator himself is a form of mass existence; otherwise the attributes of omnipotence, omniscience and omnipresence would be impossible.

Mass existence bars the opportunities for companionship and individual activities; and there seems to have been only one way by which the mass could resolve itself into separate entities. This was done by molding the mass into units known to us as individuals. You may imagine, if you can, all the earth still existing as a mass, as it was at its own beginning. Then it was a floating assembling of gases super-heated. The question is often asked why so great areas of space are allotted to each orb. If the sun is in a semi-solid condition, its former state of expanded gases requires a vast amount of space; and the same is true of the planets. It is in greater degree true of the stars, all of which are much greater in size than our own million-diametered sun. The latter, in its most extended gas condition, might have required all the space that is now allotted to the entire solar system.

All this is mass existence.

By cooling and condensing, the earth may have been nothing more than a ball of liquid or melted matter. This was still a form of mass existence. Its gases, by their combination, resulted in air and water. With the latter not cool enough to free itself from the state of vapor, it hung suspended in the air, and there began the hundred million years of rain that was intended to batter to pieces the solid rock formation of the crust of the earth.

At that time not a spear of grass had appeared.

While the earth was nothing but a mass of matter, it was surrounded by gases and vapor, smoke and clouds; no individual form had been created. In order to establish the latter it was necessary to make the cell; and if we could look into its complete composition we could tell what life is and what the creator is. But it was the beginning of individual existence. It was ordained to pass through the various stages of vegetation before

it was fit for the coming of man. The entire vegetable kingdom is composed of collected cell structures; and the same is true of the entire animal kingdom, including man. Into the single cell was spoken the word of command, and all else followed. It was the purpose behind it that counted. This we have discussed from all angles and from every viewpoint.

What we are now trying to make clear is the conversion of mass existence into individual existence. That this took place is self-evident. Yet of all the matter of which the earth is composed, less than a fraction of one percent is as yet converted into individual existence. The fields, hills, mountains and valleys are all massed material, bearing individual life on their surfaces in the forms of plants, trees and grass. The seas are massed. In the sky we see the clouds and vapors on which the sunlight shines, revealing colors that extend great distances.

The ultimate forms of life appear in the human race; and, as we have stated, these alone possess the elements of immortality. Just as the material of which the earth is composed is employed to make the body of man, by which the mass is resolved into the individual, so the creative life that brought the spirit of man into existence is employed to place within each human being some portion of that creative power, thereby changing the fund of creative life into individual forms. It was absolutely impossible for such forms to have existed prior to their coming on the earth. By this we mean to say that, ere humanity appeared on this globe, there was no other kind of life except that which we refer to as massed existence. Earthly experiences from birth to death are designed as the means whereby separate entities might be brought into being. This fact is clearly proved by all the circumstances relating to human history.

Having made this earth and its kingdoms for the ultimate end of creating individual beings, it is contrary to all the purposes of the power that thus brought humanity into life, to destroy the entity or being that came into the world. But the most conclusive proof of this fact is found in the harmony of character, nature and clearly seen intentions of the created individuals and their creator. This harmony does not exist in any other forms of life. We will note this fact as we proceed.

The claim has often been made that no power would bring into the world the millions of men and women that are constantly being born, for the mere purpose of ending their lives at the grave. It would be a useless and purposeless proceeding. Therefore what is known as death is only change; and the people who are given life here are given further life hereafter. This is the argument. It is based solely on the idea that there is some fixed goal as a climax to every act of creation; and that nothing is aimless. The coming and going of countless millions must have some meaning in it. To give life and to destroy it utterly, is wanton cruelty.

The facts that are proved to a certainty are the following:

1. As the body of man came from the great fund of matter of which the earth is composed, so the life-unit within man came from the great fund of life that created humanity.

2. As the body of man returns at death to the fund of earth of which it was made, so the life-unit within man returns to the great fund of life that created it.

3. But as the material of which the earth is composed was employed in a transitory manner for housing the life-unit, the material that was thus used loses its identity when it returns to the great fund of earth; while the life-unit itself remains the same, retaining its individuality and identity after death, for the reason that this was its destiny when created.

4. The material taken from the earth was used as a temporary housing for the life-unit; and it must of necessity return to and be blended in the general fund of matter of which the earth is composed.

5. When any part of a creative power has been drawn forth from the mass existence of that power and been given individual existence, it is impossible for it to return to and be blended into that mass existence again.

6. This fact being true, it follows that every human being that has appeared on this globe, still retains its identity and still remains a life-unit, although no longer in the flesh.

7. Whether these life-units are permitted or not to enter into beings who are born into the world after they have gone out of it, we do not pretend to say. It is believed by the Hindu philosophers that they do so. It is taught by some cults that a life-unit may be born over and over again.

8. The only reason for denying this claim is the fact that these life-units know themselves, their lives, their experiences while on earth, and their conditions after leaving the earth; and, having this certain knowledge, if they were to be born again into other human bodies, they would recall all these facts, and be able to identify themselves and their former conditions on this earth.

9. For more than forty years we have heard and analyzed the claims of those who teach renewed existences; and have heard hundreds of men and women declare that they have lived on earth several times before; but we have not found any authenticated histories that were connected by proofs of any value. The woman who insisted that she was Cleopatra, was evidently of unsound mind; and we understand that the ancient Egyptian queen has been claimed by scores of women as a former entity. Napoleon believed that the life-unit of Frederick the Great was re-born in him; and this assertion has been repeated by others, notably by one of the biographers of that unique character.

10. All indications point to the impossibility of any life-unit that has left the body of a dying person, being born over again and allowed to pass through the experiences of human life.

11. A life-unit is part of the creative fund that gave it its earthly existence; and, when freed from the burdens of life, comes into the same degree of knowledge, proportioned to its share of the fund from which it came, that is possessed by its own creator. This knowledge is not fully realized until after death.

12. The knowledge to which we refer appears in earthly existence in the form of instinct.

13. Human beings that are closest to their origin, are endowed with the most acute instinct.

14. Such beings are able by certain religious rites to self-hypnotize themselves, and to develop uncanny powers of clairvoyance. This fact is well known among observers of the American Indians, and their practices or religious ceremonies.

15. The Indian dance that induces self-hypnotism and consequent clairvoyance, illustrates the character of the savage mind, and its closeness to its origin. Countless proofs of this fact

are at hand; and any person who has studied the psychology of the Indians, and especially of their hypnotic dance, and witnessed its effect, will understand to what we refer.

16. Both by native instinct and by the developed clairvoyant powers, the Indian mind is given an insight into its origin, and the associations that bring it close to the power that gave it earthly life. There follows a spirit of resignation, or indifference, as of one helpless in the jaws of a beast of prey.

17. All Indians and savages believe firmly that they live after death; and that there is a devil-power always influencing them.

18. They believe that they continue their existence in another world, and carry with them the same nature and character they possessed in this life.

19. The Arabs, and all Mohammedans, indulge in rites and ceremonies that develop the clairvoyant power; and believe in life following death, with rewards if they die fighting. They also have their firm belief in the existence of devil-powers that influence them here and hereafter. These beliefs are instinctive and are sustained by their gifts of clairvoyance; and undoubtedly prove the close association between the creator and his subjects.

20. This class of evidence, being founded on instinct and natural clairvoyance, cannot be discarded or treated lightly; but it tends only to prove the closeness between the devil-creator and these savage peoples.

21. There are a number of secret cults in existence, and others constantly being formed, that are based on the knowledge that our American Indians and other semi-savages, as well as other peoples indulge in practices that produce self-hypnotism and clairvoyance; and these are blends of the Hindu cults that have carried on these rites for a long time; the purpose now being to look into other world life and adopt its influences here.

22. We are very much opposed to such practices; and have taken steps to learn what they lead to, as far as it is possible to do so. Connection with such cults is almost barred by restrictions; but there is clear evidence that their main purpose is to develop in a high degree the power of seeing beyond the barriers of this life. What they learn is always of the devil-power.

23. In this connection, we find that use is being made of the crystal glass for the purpose of setting up self-hypnotism

and getting evidence of things not known through the usual channels of the mind. Several cults are making efforts to prove that the spirit-units now living in human bodies, have lived several times before on this earth; but if we are correctly informed, there has never been one bit of satisfactory evidence of this fact. More than this, the practice of self-hypnotism, while in many cases developing clairvoyance, is distinctly useless and injurious to the brain and its faculties. There are abundant proofs that the Indians have become the highest and most successful experts in this line, and yet no good has been derived from the practice. It seems to destroy all genuine ambition to make a success of this life under the conditions that handicap them. We believe that in their case the purpose is to dull the listless and uninteresting routine of existence, just as the brain is dulled and soothed by opium and other drugs.

24. It would surprise any investigator to learn that over seven million people in our land are now, or have been in the past, believers in the power of crystal gazing to elucidate some of the mysteries of the past and the future. It is true that steady dulling of the vision will put the active brain into a sleep, and that a state of half-consciousness will follow in which on rare occasions something unusual is seen and learned; and always at the expense of the general faculties of thought, and the ambitions of life.

25. The highest Hindu caste that indulges in the practice of self-hypnotism, adds the methods known as asceticism, or physical denials accompanied by physical purity of diet and habits, and attains results that are worth while; but we have never learned much about them. They do not send out teachers, nor seek financial rewards, nor commercialize their methods; and any person who claims to be close to them in any way, is not telling the truth. They have no representatives in this or any other land; so we can put it down as a fact that nothing can be learned of real work except by inference.

26. In Europe for centuries, there have been very small bodies of men who have practiced the utmost cleanliness of habits, especially of diet and of purity of blood, accompanied by intense study of the Bible, who have developed a different form of self-hypnotism; but the practice has not been extensive; and the results have been that these men have cut themselves off

from their other duties and been merely devotees of eating, sleeping and hoping.

27. But there are thousands of proofs that whatever knowledge has been gathered in the general lines we have been discussing, has sustained the facts that have been elaborated in this book, and that settle beyond all question the origin of humanity. We sum up these conclusions with the following statements:

1. Originally all human beings were the direct handiwork of the devil-creator.

2. The method of creation consisted in separating portions of the mass existence of matter of which the earth is composed, and imparting to it portions of the mass existence of creative-life, known as the devil-power, thereby resulting in changing the latter into individual forms.

3. These individuals or separate entities were made for the purpose of companionship for the devil-creator; and therefore are necessarily endowed with eternal life. This fact is not only proved, but is self-evident to any mind that studies it.

4. The devil-power need not be accounted for. The fact that it exists is so fully established, that the reason for its existence is of no consequence to any human being. It is not necessary to review the thousands of facts set forth in this work along this line. Milton may have been inspired when he gave the reason for the existence of the devil-power. It is immaterial, and has no bearing on the destiny of humanity.

5. But ALL HUMAN LIFE came primarily from this devil-power; was made in order to bring companionship to such power, in that millions and billions of beings became associated with the devil-power. There is no exception to this fact.

6. The very purpose of companionship is in itself a determining factor in settling the question as to whether or not these human-units perish at the time of death. The fact that their material bodies return to the fund of earth from which they came, has no bearing whatever on the problem; for such material was borrowed for a distinct purpose, which, having been fulfilled, allows no other fate for it but that it be returned from whence it came.

7. The portion of the devil-fund that was taken to bring into being a human life, was not borrowed. Death changes

that portion, but disintegrates the material that was borrowed to house it. From every angle of proof it is well established that the spirit-life of every human being survives.

8. Companionship includes primarily the same lines of activities and of enjoyment that interested the devil-creator. So ugly and cruel a power as that which made humanity at the beginning of life on this earth, must of necessity find its pleasures, if not genuine happiness, in the ugliness and cruelties that filled all human existence for the hundred thousand years that it dwelt unmolested on this globe. It is our purpose to enumerate the forms of this ugliness and of the many cruelties that have taken possession of the companions of the devil from the beginning of time down to the moment when these words are being written.

You cannot get away from the law that says that the first character of created life is closest to its creator and therefore nearest like it. We wonder at the rites of the druids who sacrificed human beings in their practices of religion. No one taught them to do this. At the same time and for thousands of years before, countless tribes of the lowest savages were doing the same thing. No one told them of the rites that other tribes, far away, were performing. It was spontaneous; springing from the direct hand of the devil-creator.

Nor were these fiends unhappy.

The devil-power is capable of intense enjoyment in witnessing the sufferings of its own progeny. This is a form of eternal happiness. The Reds of Russia find real pleasure in beholding the wreckage of the lives and fortunes of their victims; and these are almost always their own progeny or relatives, or people. If there ever comes a time when the Reds shall wreck all human institutions, and bring ruin and suffering in its most intense form to all decent humanity, this procedure will bring to them the climax of enjoyment. If their armies could march throughout all the earth, every constructed edifice would be put to the torch, every garden and field torn into uselessness, every man and boy tortured and slain, and every woman and girl raped; and this would be only a type of that eternal joy that is the goal of all devil-life.

They hate order, although this is the key of safety in the universe, without which all would be chaos. So nicely balanced

are the orbs in the clockwork of the sky that the first breach of the law of order would bring wreckage. Yet these Reds and their ilk everywhere are sworn enemies of order, of which every government is a necessary cog in the great machinery.

The one gigantic law that determines the fate of all human beings is this; meaning that it settles the problem of what destiny awaits the life-units that pass out of the body of man at death:

COMPANIONSHIP with the Devil-Creator in this life is inevitably followed by COMPANIONSHIP with the Devil-Creator in all life hereafter.

The status of companionship is found by examining the character of the activities that engage attention of humanity on this globe. It is not possible to indulge in devil-activities here and escape from devil-companionship hereafter. A whole book could be written embodying the proofs of these facts.

Up to about six thousand years ago, every born human being, including those that had come and gone during the preceding hundred thousand years, had no other destiny. They were the handiwork of the devil-creator, and as such passed on to continue their companionship with him. We draw the line at about six thousand years ago; for up to that time all people were ultra-cruel, and this is the first trait that was given to mankind. It is probable that hardly any man or woman died a natural death; so many were the ways of torturing people out of the world.

This would mean a vast number of devil-companions dwelling somewhere in space; and as seems to be acknowledged, living close to the surface of the earth; where is not material. That they have gone before, and that their control over their successors still prevails, is all we need know.

We have cited the Reds of Russia as the most notable living examples of devil-units in earthly existence; they stand for everything that could have emanated from the mind of the devil-power; they are undoubtedly led on in their blind orgies and practices by the devil-units that have passed on and still guide them in their nefarious work.

Look at another class of men and women, seemingly of less satanic nature, but fully active as companions of the devil-power. We have mentioned order as the most vital law in

all the universe. We know of nothing that so closely suggests the better forms of creation than this one supreme law. The orbs of our solar system are so perfectly balanced that, while the power of gravity or attraction is always drawing them to the sun, the centrifugal force or other repellant agency is throwing them away from it; and this antagonism of two influences is so delicately adjusted that the planets travel year in and year out along the same routes, so that years ahead the astronomers are able to predict that the edge of an eclipse will pass exactly along a certain street in a certain city on the fraction of a second of time. All through the sky the same perfect order prevails. If we study the earth and its habits we find the same rule controlling everything.

Order is everywhere necessary, from the smallest association of people to the gigantic movements of the universe. No phase of creation can be exempt from it. Government is the highest embodiment of order on earth. The two greatest of all crimes are murder and treason; the latter has been most often punished, as it invites war and wholesale bloodshed. But any act that aims its thrust at order of any kind, and especially at government, is treason in its most virulent form; and this crime was the motive expounded by Milton in his great masterpiece.

The man or woman who fosters any effort to destroy government is not only guilty of treason but is also the primary aid to the devil-creator; and bears the stamp of the companionship here that can have but one fate hereafter. Such an individual is the arch enemy of all that is worth living for anywhere.

We live in an age in which the devil-power is enlisting a greater following than ever before in recent generations; for there is a growing disrespect of the law which is the expression of order and government. No person, whether a church member or not, can defy the law and shift his responsibility by other pretenses. Defiance of the constituted authority first led to dissension in the creative universe; and this defiance is the most potent form of activity which now establishes companionship between life on earth, and the devil-power. There are men and women who regard it as a mere prank to break the laws of the land; there is another side to the matter that they must face. Disrespect of the law, refusal to obey the demands of government, and a general freedom in the exercise of personal

liberty whereby crime becomes attractive, are the natural sequence of events in a land where treason lurks in small places and in small ways.

There is no reason why the enemies of the principles of right should be gathered into the fold of a kindly-creator. The vendor of contraband goods has no claim on anything better than he himself represents. Today in this land there are several million men, and half as many women, who are proving themselves worthy companions of the devil-power by their devil-activities. They justify themselves by reasons and arguments that are supplied by the devil-units that float around and through their lives; showing that these forms that once lived on earth are still given avocations after death.

It is undoubtedly the chief avocation of departed spirits of this lost class to furnish excuses and apparently good reasons to their survivors, for the course of conduct that is adopted here; these spirits hover close by, walk with their successors, tell them the things to do that seem most attractive, and lure them on until they have secured their following for all eternity. In a notable story, which bears the stamp of inspired genius, the devil makes a bargain with a decent person, promising success in exchange for a mortgage on his soul; and the result is in accord with the history that is now being enacted in millions of lives. It was one of the claims and fixed beliefs in the reign of witchcraft that the witch was promised everything he or she desired in this world, in exchange for a partnership with the devil; and the things that were most wished for were all of evil character, such as avenging fancied wrongs, and bringing ruin on others who had succeeded better in their undertakings. It was a license such as the Reds of Russia might be glad to receive in order that they might wreck every human life and destroy every human work.

It is still true that companionship with the devil-power must be paid for by ultimate consignment to the lowest depths of future existence; but the allurements in this life are so great that millions of people are glad to sell their souls for a brief period of success. The man who traffics in liquor is rewarded, perhaps, for a short while; and his nature is fixed so that he has little or no choice in the matter of his future. He not only breaks the law of the land, and assumes an attitude of

treason toward his government, but regardless of the recent laws and régime, at any time in any part of the world even where the custom encourages such business, he is playing in the hands of the devil-creator when he seeks profit to himself through the degradation of others. We speak of the business that brings degradation, ruin, and self-effacement to men and women through drunkenness. Some wine-using nations know no drunkenness. But the line is very clearly known between that practice that is followed only by wretchedness, and whatever other practice that is free from it.

There is not the slightest doubt that the devil-power created the process of distillation. It has sent billions of ruined men and women into graves of disgrace, many of them after becoming criminals and not a few murderers. It has wrecked millions of homes; and home life is the promise not only of national life in the best form, but is symbolical of heaven. The man or woman who, for personal profit, or gain of any kind, destroys a home, is manifestly the boon companion of the devil-power. Distillation has done this, and men have fattened on its profits; and those who have passed out of earthly existence are still floating in the realms of the devil-power aiding those who survive and are now engaged in the same kind of activity. It is as certain as that the sun shall rise, that no man or woman who has profited by the ruin of homes and of other lives, shall escape eternal companionship with the power that brought them into being in this world.

Every home is a little nation.

It should be so conducted that it becomes a little heaven.

Not only does distillation ruin every home that it touches in full degree, but there are many other influences that are sent out by the devil-power to bring about the same result. Most parents are selfish enough to allow their children to grow up like independent weeds. These young folks are molded into ways of right, and trained to avoid ways of wrong, only at a very early age. The fate of every boy and girl rests with the parents, generally with the mothers; but this fate must be sealed in the first pliant years of childhood. If the mothers were all induced to act as a general body in carrying out the principles of right by instilling such principles in their children during these few pliant years, the face of all civilization would

be completely changed in the next generation; and a generation comes very quickly.

This law indicates that children are given solicitous care by the better creative-power. The old saying, suffer little children to come unto the Savior, for of such is the kingdom of heaven, is solid truth. The disappointing fact is that the devil-power by its cohorts instills into parents the feeling of indifference, leading to neglect during the passing of the pliant years; and then these little folks are no longer children; and it is too late. There is no word of wisdom so potent as that expressed in the quoted saying; for it seems to know that little children have their pliant years, which are not possessed by adults. But here is the one greatest opportunity in all life, of rescuing from the companionship of the devil-power the new generation.

What are the facts?

Today, ninety-nine children in every hundred are allowed to grow up in the care or under the influence of every form of evil companionship; and as soon as they are able to exert the slightest independence, they go forth to repudiate the parentage that brought them into the world, and the care that nurtured them in the dangerous years of childhood. Respect for home life is lost; they look upon father and mother as old fashioned and far behind the times; they learn to gamble, to smoke, to drink, to steal, and to so conduct themselves that they are too far involved in the companionship of the devil-power ever to get away from that association. In fact they regard it as an evidence of smartness to go to the devil. Here again we see the proofs of the fact that the evil-units that float about this earth are engaged in the avocation of securing and holding fast all the human recruits that can be obtained.

The parents that are responsible for this state of affairs, are likewise engaged in the same class of activities, for a person can by neglect of a given vital duty become a participant in the results and in the punishment. We say most positively that, no matter what may be the religious creeds or practices of such parents, if their children grow up as companions of the devil-power, such parents are even more guilty than their offspring, for they might have saved both themselves and their young by casting aside that gross selfishness that permitted the innocent lives to become engulfed in a deadly fate from which there is

no escape. It is not necessarily an evil practice to engage in games, whether of cards or otherwise; but the same devil-power that allows children to grow up to their ruin, chains their mothers to chairs at tables where the fever of games of chance and some skill boils in the blood. A mother of five very beautiful children, was playing the eternal game at cards, when some kindly voice said, "Your children need you; they are at the age where they can be trained to right or wrong." . . . The mother, in a tone of irritation, said, "The children can go to hell." . . . And they did. One became a notorious gambler and died in a brawl; another was killed in a drinking place; and the other three brought disgrace on their home. The mother was never able to extricate herself by after years of charity from the clutch of the devil; and she died, admitting the belief that she was going straight to hell to join the children she had sent there. In her casket at her request was placed in one hand a pack of playing cards.

Things that are evil in excess may be properly used under right conditions. In the now almost universal custom of card-playing, the line can be very easily drawn. If it interferes with vital duties, it is one of the activities of the devil-power. And the same is true if it involves the passing of property unearned to another person. The right of property is closest to that of individual safety. The man who robs another, is merely emphasizing the fact that he is engaged in one of the activities that are attached to companionship with the devil-power. Any thief, no matter how little is taken, is undoubtedly doing the work that establishes such companionship. Property, whether of a cent in value, or worth a million dollars, belongs to the rightful owner; and no amount of financiering or winning at gambling can justify the taking of it unearned by a fair exchange. The profession of the gambler is one of the most closely associated devil-activities in all experience; it infringes on the law of right just stated; and it leads to a number of abuses that engender crime, murder at times, and suicide. Within a radius of ten miles of Monte Carlo, it has been proved that more than seven thousand suicides have occurred in the past twenty years. We know of several young men of bright prospects and excellent talents who were lured to their death by the custom of gambling; beginning first in card games

at home for money or prizes; and ending in dens of the lowest kind. We have also a list taken from the court records and police departments, of over seven hundred men who gambled nights and stole the money of their employers by day, who were wholly ruined, and who dragged their families down to shame by this evil.

The gambling nature is born solely of the devil-power; no matter how it gets started. This evil-creator is keen and uncanny; and begins in the easiest way, which is in innocent games of chance at home, and at parties, for small limits of money or for prizes; and once the blood is fired with the taint, it spreads into larger uses and chains its victims. When the gilded woman sits at her bridge game playing either for money or something called a prize, some life-unit that once lived in a human body sits or stands at her side and whispers excuses and justification for the venture. The power that blights lives, is unusually bright in furnishing justification for all that brings on such blight. It is said that in one of the largest cities in America, ninety percent of the pupils in the High Schools are gamblers; which means that they are soon to become thieves and all that such a career implies.

There can never be an honest exchange of property, no matter how great or trivial, unless it passes either as a gift, or is paid for by money or other value such as labor or goods of some kind. Gambling effects an exchange without equivalent, and this is always robbery. That it leads to robbery is seen from the acute temptation to steal the funds of an employer that attends this evil. Of course no one doubts that the professional gambler is the direct agent of the devil-power; but his position is only one of degree, in comparing him with all other gamblers.

If a person wishes to play cards for what skill can be displayed in the games, and without laying the foundation for future gambling, there should be no harm in so doing. Once most churches banned this custom; now nearly all churches have let down the bars in every direction. But there is a very plain rule of right which says that no property should pass from one person to another, whether in the form of money or a prize, that has been won by any hazard. A person cannot work during all the waking hours. There must be some play, some relaxation, some diversion. Some are too weary when the period

comes for this rest, to indulge in physical sports. Reading of a limited nature is all that can be expected; and after the sensations of the papers have been absorbed, there is very little inclination for books, or other serious mental effort. It is with a pleasurable anticipation that the mind turns to the prospect of a game. Now comes the devil-unit and says, "A game without a hazard is too tame; put up money or a prize, and make it interesting and snappy." So the seeds are sown for after crime.

The hurtful things of this life are always the most pleasing.

To this rule there is hardly any exception.

In the diet, the things that build pure blood and cleanse the body of its poisons, are the least inviting. No one prefers milk, nor the cereals, nor the vegetables that bring the best health. If there are doughnuts, they are popular. If there is breaded veal, fried to a crisp, it is most alluring. If there are sausages, no matter what their ancestry, these are given preference over the simple diet. This rule follows everywhere. Ice creams, sweets, candies, pastries, fried chips, and the like, are most attractive to the palate. But the body suffers. The organic vitality is lowered, the nerves are unstrung, the heart dilates and struggles to keep beating, the stomach is inflamed, and all life is given a shock because the human palate preferred the things that the horse or the dog would discard with a sneering refusal.

Not only in eating but in drinking, this rule follows. No one prefers pure water; yet it is the only fluid that the blood will assimilate. There are many tempting drinks that the devil-power has created to invite man to his ruin. In the lines of pleasure and relaxation, the simpler and more wholesome things are too tame. There must be excitement of a lurid character in order to satisfy. Pleasant walks amid the beauties of nature are not worth while, if there can be the dance, and the lascivious embraces. We sat some time ago in a ball-room where the daughters of many mothers were engaged in the style of dancing that excites impure thoughts and actions; and some good friend called the attention of a group of mothers to this practice. The only response was a smile of pity for such old fashioned criticism, and the dance went on to its natural results. In that city there were three thousand girls of high school age in

trouble, most of whom became mothers; and every one of them was a dancer who permitted the young man to hold her in an embrace that could have but one meaning. Not one of these three thousand girls entered wedlock. Here is the natural affiliation between the dance and the devil-power. Most of the families were disgraced and suffered as keenly as if murder had made its direct attack on one of them. Nothing is easier to determine by the law of right and wrong than the fact that any practice that unduly excites the evil nature of a person, is of a devil-power and should be so regarded.

Every bawdy house, every prostitute in it, every male patron of such a house, and every agent of this business that brings in girls for uses there, must be regarded as belonging to the companionship of the devil-power. There can be no escape. Millions of such people have come and gone and their spirits are now working the ruin of girls by the millions every year. American methods are drifting to the miscellaneous mixing of the sexes without marriage. In a third city, other than those we have referred to, it is estimated by the police that eighteen percent of the girls before the age of twenty-one become mothers out of wedlock; and most of them are so indifferent that they see no shame in it. When the devil-power has full sway it will remove all sense of shame from these females, and leave them to face the world in their own way; with no alternative than to remain in this life and in the next the companions of the same evil-power. While it is not the fault of such girls that their mothers failed to do their duty when they were young; and while it is no fault of theirs that they were born as they were, as companions of the evil-power; they are in the same category as the reptile that crawls through the jungle; he did not choose his coming into the world; he had no part in being born; he was willing to come into existence as a lamb or a snake; but being here and being a menace to the safety of other and better lives, he is doomed to destruction. The cat that kills the pet canary is following the inclination that is a part of its nature; it is not to be blamed; but nevertheless it must be kept from the other canaries or be killed.

This born tendency in girls to go wrong, carries with it no blame for them; but it establishes their status with reference to their future existence after their lives here are spent. Girls

who have no respect for parental authority, who sneer at home life, who indulge in lascivious dancing, who turn night into day by late hours of unwholesome pleasure and injure their health in so doing, are easily the companions of the devil-power, and naturally indicate to the world their rank and destiny by painted faces which more often than otherwise cover the taint of syphilitic blood in inherited disease of a venereal kind. There is no moral wrong in the practice of painting the face; it is what it gives the sign of that is important; and we have the word of more than one physician that the painted faces of girls and women in fact hide the yellow and diseased skin that, if exposed, would show the effects of inherited taint. One doctor said, "I will wager a large sum that every girl and woman who paints her face has decayed and putrid tonsils or abscessed teeth; there is foulness there."

These are some of the forms of companionship that exist between the people of earth and the devil-power.

We have said that the right to property is almost as sacred as the right to life. From the beginning of time and long before any recorded era, the first movement made by any beast or any human being was to deprive someone of the things that belonged to him. Robbery was the one crime that laid the foundations for all others. If a man had a better cave than his neighbor, the latter proposed to ascertain if he was enough superior in strength and strategy to take it away. If he knew that he was more than a physical match for his neighbor, he went ahead without delay. But if he had his doubts on this point, he adopted some kind of strategy. In time this was sure to lead to combat with but one survivor. The devil instills envy and avarice in almost every human breast. No one likes to see his friend get on in the world and get rich sooner than he does.

In the West when law was made by the people without going to the trouble of legislation, if a man needed a horse, and thought he could secure it without being detected, he stole it; or if he needed the money that the horse might bring elsewhere, he purloined it. In time he became a suspected person and his end was swift and sure. There are whole tribes and even nations today that live by theft; notably the Arabs. Once the spirit was universal that invited theft as the business of life.

It is no wonder therefore that we find it becoming well nigh universal in America. One of the first teachings of the devil-power is to do no honest work if you can get the things you want otherwise. These teachings are making new pupils every year and it will soon be a fact that there are not enough jails in the land to hold the culprits.

The breaking up of the safety of living, and the endangering of every home by the fear of the bandit, will suit perfectly the purpose of the evil-power. The earth was made to meet the needs of mankind; but it is no longer safe for any person to walk out, even if armed. Nor is property safe any longer. Seven men, armed to the teeth, were guarding a van recently which was attacked by twelve bandits; the guards were overcome by numbers, quicker action, and better marksmanship; and the property was taken away, with no prospect of ever finding the criminals. Any person who answers the door bell, even in a crowded city, day or night, may be brushed aside, and an armed felon may enter, slay the person, and help himself to the property.

The smallest theft is father of the highway robbery.

In almost all lives of crime of this kind, there was the small beginning which led on by steps to greater offences. When we are told that in one city alone, there are many thousands of high school pupils who are thieves, and that detectives are employed to protect the property of others in the buildings, we see the future criminals of larger activities. The law makes a serious mistake in several ways: one is the shifting penalties, looking not to the character of the crime, but to the size or value of the thing stolen. It is just as wrong to steal a dime as a dollar; the onus is in the offence. Another mistake made by the law is in waiting until the criminal has killed a person, instead of preventing the killing. If he goes forth with a deadly weapon intending to kill if resisted, he is fully as guilty as if he had done the slaying. It is the old principle of locking the barn door after the horse had gone. The intent to kill is all that the law should require. With the steadily increasing flood of crimes, and the growing inability of the law and the courts to meet the danger, it is now a question of the race between the devil-power on the one hand and the better influences on the other hand.

There is another principle that is involved in these studies; and it relates to the value of the exchange of one thing for another. When humanity came into the world, there awaited for this new life the foods that sufficed to keep it fed until such time as instinct might guide it to cultivate the soil for such varieties as were helpful to relieve the earlier monotony.

The first profession was that of the gardener.

He was both farmer and cultivator of gardens and fields. He had nothing to do but to get his living, clothe himself and find his shelter. Not only was he the representative of the first profession, but he was the only useful citizen of the world. It may be well stated that there is no line of usefulness so worthy as that of the producer; or the man who takes from the soil something that was not there before. If he plants a grain of corn and takes out a thousand grains, he has added something of value to the wealth of the world. Other men may manipulate and work upon the things that he produces, but until he does his work, no one else can follow in any line.

The profession that is nearest to the soul of the better influence in life, is that of the producer; and here the devil-power makes his attack. There is a world wide conspiracy against every producer, every farmer, every gardener, in that what he brings forth is taken from him, and much less than a fair return is given him for it. This is a common form of robbery that is as unjust as the holding up of the victim at the point of the gun, and forcing him to give up his money. The men who are best entitled to a fair reward for their labors are the farmers and gardeners. But it is a fact that they are at the mercy of gangs of manipulators who pay them less than one-half, and often less than one-third the actual value of what they produce. These gangs deem themselves smart business men, and glory in their methods. But their work is along the same lines of robbery as that of the bandit. They are evidences of what is meant by companions of the devil-power; and their fate is too well known to be a matter of doubt.

There are many persons who are profiteers; meaning that they carry on this plan of thieving under the name of buying and selling in business. Do you know any merchant who will say to another, "What you have to sell is worth to me such a price; I can afford to pay you this better price without

adding to the retail cost of the goods." . . . Did you ever know a merchant to say, "I am in business to secure a living for my family and myself; the prevailing price of these goods is so much; other dealers are asking more; I can make a proper profit by selling for this lesser price." . . . Most of the department stores are selling their goods at a profit of more than five hundred percent; all secure too large a margin to meet their overhead charges and cost of the things they retail. Most of the mail order houses are taking enormous profits in exchange for goods that are shoddy; thus making a double offence in their transactions. There is but one rule, and it is this: A fair price should be paid for all goods; a fair price should be charged for all goods. One member of a mail order house died leaving seventeen million dollars; one member of a department store died leaving thirty-four million dollars; another, thirty, and still another twenty million dollars; all too much; and all proving that they had robbed the public.

Such men are companions of the devil-power, and are now engaged in the same avocations that they were active in when alive; except that they are instigating others to follow in their footsteps.

It is wrong to accumulate more wealth than can be useful in the lifetime of the accumulator or his family. When fully analyzed, such gains will be found to have been dishonest.

The efforts to palliate these forms of robbery by charity will not excuse them. Nor can any lifetime of crime be forgiven by the final years of benefactions. Our definition of a rich man is one who has a bulky, unwieldy, and useless excess of wealth. We do not for a moment believe he came honestly by this excess. Take for instance the great merchant who died leaving an estate of thirty-four million dollars; the history of that concern during his life in which he accumulated this vast fortune in a comparatively short time, shows that he overcharged all his customers, bleeding the poor and making them poorer, and forcing the topmost prices on all classes by which the struggle for existence was embittered, and many comforts denied. By a sort of underground agreement, these top prices were maintained by all competing stores, so that the city dwellers were helpless to protect themselves. When they turned to the mail order houses, they were cheated by having the shoddiest grades of

goods forced on them. Thus they were between two mill-stones. Of what use was the thirty-four million dollars to this man? He could not carry it with him.

The fact that during his lifetime, and by will, he gave great sums to institutions and to charity, does not excuse the years of robbery of the most flagrant character of the people. No cause can be called noble that employs the bludgeon to rob men and the check-book to turn the pillage over to others, even in the name of charity; and the good book says that many sins have been committed in this name. If anyone will take the trouble to follow out the profits now being made by department stores and mail order houses that are unfair, they will note that other millions are being taken from the people to be piled up at the death of new accumulators. We are sure that all these people, and all people who take unfair profits, are companions of the devil-power; and in passing out of this life engage in the same companionship hereafter. Wealth invites a sort of worship, and much that is wrong is taken for granted as part of the scheme of life; hence the real offence is not noted in an age when many people are striving to even up their losses by similar practices.

Indifference is one of the most effective tools of the devil-power.

By its subtle influence the minds of men and women are closed against the evils that are overwhelming them. In the criminal world we are all living on the edge of a crater, the inflammable contents of which may at any moment blow civilization to pieces; while all of us smile, laugh, ridicule the idea, and go on about our practices in a thoughtless and non-caring mood. The results of this indifference are seen in the political world.

We have said that the man nearest to the better power is he who is a producer; and we have shown that he is rewarded so poorly that he receives less than one-half the value of his work. He feeds the world. Some man of expert knowledge who has been dealing in figures, makes the statement today that in a few years, possibly in less than five, the world will be on the verge of starvation. What the Reds fail to accomplish as companions of the devil-power, in destroying the homes and institutions of the people and leveling life, may fall to the lot

of those gangs that are robbing the producers by taking their goods at a loss to the latter, forcing up the cost of implements, fertilizers and labor, as well as making repairs impossible, so that all farm properties disintegrate. This is the inevitable end.

On top of these evil influences is the devil-work of the politician. This incubus is given life by his creator, the devil-power, through a number of excuses that make his presence in the nation seem necessary. That is a part of the plant. The most successful dust-thrower in all the universe is the devil; and he throws dust in the eyes of the masses of the people whereby they tolerate their greatest enemy and give him all the privileges of robbing them that he seeks. He lives primarily for one purpose, and that is to secure his re-election to office. To effect this end he sells out his constituents by submitting to bribery in the form of promises of support from lobbying groups, in order that he may be re-elected. He gives one or two percent of his time and work to the people who elected him, and the rest of his efforts are devoted to securing his re-election.

The first supposed evil in the universe came from the dissension following the political ambitions of the devil, if the inspired Milton is to be taken at his word. This dissension and its train of ruin have been transferred naturally to this world; and all peoples who are afflicted by this devil concoction suffer untold losses in every way. Under the plan of order which we have described, all national existence should run smoothly and free from the devastation that attends the work of politics.

The vital power of a nation is its industries; and the vital support is its army of producers who take from the soil something that was not put there in the form in which it was extracted, who make the only real gain of all the people that live on earth. From the producers to the industries there flows a steady stream of wealth that has been created by the toil of man. In order to make this wealth usable, factories and mills are constructed, and millions of workers are employed. Each corporation has its head, just as the nation has; each small concern has its chief; each partnership is likewise ruled by some one directing mind. The larger the corporation the more complex and intricate is the organization that keeps it running smoothly.

Not only does it have a head but that head rules many thousands of employees; the first group being closely allied to the head as advisers. This plan would have been adopted naturally, and did not follow an example set for it by any nation or other company. It adopted a plan that was necessary for its successful operation. The head of this gigantic company is not elected every few years from a mass of hungry competitors; if he is worthy of the trust reposed in him, he is retained as long as his services are useful. If every four or six years, he were to be subjected to intrigue, wire-pulling, trickery, jealousy, abuse, all manner of scheming and every kind of falsehood invented and circulated to injure his reputation, how long do you think he would remain in the position, even at a large salary?

If you will take the time to study what this complex machinery of business, of manufacture, of utilities, of the myriad branches of industry, and the financing of the same, amounts to you will realize that it involves ninety percent of the entire population, or more than ninety millions of people in this land. A thing so gigantic should receive the most careful attention in order to keep it in good running condition; and it should not be subject to the shifting sands of uncertainty and unrest, nor ripped open every few years by sinister and baleful influences.

Yet the great machinery of industry and of trade is subjected every year or two to the most damaging interference that could possibly be devised. The result is that millions are out of employment when all should have abundance of work; that panics strike at the root of the successful operation of business interests; that we are facing hard times when we should have good times; and that five years in every ten we ride either on the crest of success and inflation, or wallow in the slough of despondency.

The common experience of the people is that just as they are about ready for a steady flow of success some election is coming on, and the whole machinery of the nation is brought to a standstill to wait until the results are known, and what political policy is to be launched on a defenseless nation.

A change of policy in the administration attending the change of party means uncertainty to the machinery of national existence. Times become hard. Employment that should be steady

and permanent is wavering. No one seems to know what to do or which way to turn. The elections are coming on. If the same party retains power, the opposite party spends all the intervening time before the next election in stabbing the party that is in power. This is the fixed history of a country that is cursed with political parties. Instead of building up the genuine interests of the nation, the country is subjected to nothing but attack and defence between the political parties; so that between elections there are distrust and discouragement in all the industries; and when the elections are coming on, the pending uncertainty mars all brightness of hope for success.

Do you know what this political bickering, this rabid warfare of attack and counter-attack between political parties and the constant elections are doing to you? If your business or your employment or your prospects were not interfered with, you could advance step by step to almost any height of achievement in full honesty and by clean methods. But as success must be snatched by the gambler's law of chance from the shifting vicissitudes of unrest and uncertainty, men are forced to become crafty, shrewd, false, dishonest, and even criminal. It is a game of grab.

How much better, how much nobler would it be if the machinery of prosperity could run at all times smoothly.

There was a certain country where the rulers were elected for life, and where justice was dealt out with even hand to everybody. No families were impoverished; all were self-supporting. A factory that was owned by a man not over thirty-five years of age was running in full prosperity, giving all the year round steady employment to its help, all of whom owned their homes free of incumbrances. Comforts, pleasures, happiness even, were enjoyed in full measure. The young man who owned the factory had inherited it from his father who had owned and run it for fifty years; he in turn inherited it from his father, and it had been in the family for more than a century; improving with the times and keeping abreast of the inventive age. Then came an era of frequent elections; friends became bitter enemies, all political; and uncertainty hung like a pall over the industry. Hard times, never before known for over a hundred years, now stalked in every home and clutched with its withered hand the old and the young.

This is the story of political enmity; of political parties; of frequent elections made to suit the rabid and venomous spirit of competitors for office.

It is the oldest of modern sayings that the country that has the greatest number of elections has the least stability in prosperity.

The business of the government surely is entitled to as much sense and judgment in its operation as the successful business of a great corporation, or any great organization. Why should the business of the government be managed solely in the interest of hungry, greedy, rabid and venomous politicians?

Suppose you are the chief owner of an industry in which you have a president, a board of management or directors, and an organized force of officers, and were to elect the president anew every four years, the directors anew every six years, and the officers every two years, what kind of service would you get? And further suppose that for every holder of the presidency there were other candidates to be pitted against him; for every director there were opposing candidates that might oust him; and for every official there were bitter rivals who would fight tooth and nail like hungry sharks for such office; what of the business character and prospects? On top of these evils, suppose that the rival for the presidency was to bring a hundred charges and ugly indictments against him; that the rivals for the board of directors were to throw mud, calumny and libel against them, concocting and inventing much if not all of the charges; and that the competitors for the positions of the officials were every two years to drag your business through muck and mire in order to be elected to such offices; how long could you run your business successfully?

Yet we have here the story of American politics and of the American Government. It is a sad story. But the idea of the Republic which was the right one, had given its originators too great a task to do, and so they labelled every successful candidate for office, "UNWORTHY OF TRUST."

When our forefathers decided that a Congressman should hold office only two years, they estimated that either he could not be trusted longer in that position, or else they figured that the political game was for politicians, and so gave them the reins and demolished all business management in the service of the gov-

ernment itself which ought to be conducted in the interests of the people. In any event it is planned solely for the benefit of hungry politicians; no one else has ever gained by the system.

Turmoil, bitterness, attack, counter-attack, the hunting for some mistake in an opponent and the magnifying of that mistake into an issue, posing for public approval by every deceit and pretense that can be invented; and countless malign lies hurled broadcast over the land; this is the kind of business that is being conducted for and in behalf of the government; and the politicians prime themselves to the muzzle with pride in their achievements as they declare that this is a government of the people, for the people and by the people; when in fact it is a government of the politicians, for the politicians and by the politicians.

No wonder that hard times stalk in every nook and corner of the land too often. The same kind of management that is of supreme usefulness in maintaining a great business, is needed by the government, with only variations that serve the one end of making it successful.

The only true test is that of a great establishment employing many persons for the purpose of carrying on the business of the company. These employees either attend to their duties and bring success to the enterprise; or else they fill in their time like our law-makers in Congress as follows:

1. They divide themselves into two groups; each violently opposing the other group of employees.

2. They seek to oust from their positions the opposing group.

3. They are abusive, vituperative, vitriolic and slanderous in their constant attacks on their fellow employees, all of whom are hired to do the work of their employers, the people.

4. Their one great purpose is to secure re-election to their positions; and to this end they devote ninety-eight percent of all their time and their energies; and only two percent to the duties for which they are employed. The people who are their employers get only two percent of their time and effort; and all the rest is devoted to securing their re-election.

5. The efforts they make to be re-elected are attended by practices that are wholly dishonest, and are influenced by every kind of bribery that human ingenuity can conceive.

The employees of the nation's business should not be subjected

to plot and counterplot, to charges and counter charges, to endless struggles and striving to oust them for no other reason than that some other seekers after work desire the positions. There should not be two competitive groups of employees stirring up bitterness of feeling, and each seeking to harm the other in the estimation of their employers, so that an overturn may be secured and those who are in office may be thrown out regardless of their value and efficiency.

Ninety-eight percent of the time and work of the employees should not be devoted to efforts to obtain the renewal of their employment. The funds of their employers should not be drawn upon to be used by employees in office with which to buy their retention or their renewal in their positions. Politicians do not hesitate to help themselves and their supporters, numbering millions, to the vast resources of the nation; nor do they care to what extent the taxes are increased, so that they do not pay them out of their own pockets.

The devil is the best dust-thrower in the universe, and furnishes the most convincing excuses and reason for his evil works that ingenuity can devise; as will be noted by the following methods:

Political speakers, acting under the law of self-preservation, preach the permanency of parties; and advance all the reasons they can think of; in fact they have many seemingly good reasons; and it is apparent that they school themselves in these things, just as college students who wish to earn some money in their vacations take up agencies for selling goods, and are trained in lines of "talk" to make their progress easy. These lines of talk are parroted, and convince as they are poured out.

1. This so-called profession changes honorable and honest men into dishonest and dishonorable men; and those that escape this change are so few as to be almost inconsiderable. Every party vote in Congress is of necessity dishonest and dishonorable, for the reason that there are no public questions so nicely balanced as to be capable of being divided into two parts, each part coextensive with the number of partisans voting for them. If a measure is defeated by a party vote, it demonstrates the fact that one party favored it because it was favored by the party, and the other party opposed it because it was opposed by that party. A lawmaker who will vote for a law because

his party votes for it, is dishonest; he should vote for it for the good it will do his employers, the people; for the merit it contains in and of itself. Party votes are blind decisions, the blind leading the blind. There never was a party vote, strictly speaking, that was either honest or honorable. Party measures are dust thrown in the eyes of the people to convince them that the party is looking after their interests.

The test of honesty in any vote is this: If the same number of men, having the same knowledge and experience, were assembled in a hall and were given all the facts in the case, and then asked to render their opinions and pass upon the merits of the matter by a vote; and if these men never knew party allegiance; the result would be the determination of the matter on the various points of merit. But to be driven like sheep into a decision one way or the other solely to favor a measure because the party favors it, or to oppose it because the party opposes it, is abject dishonor and dishonesty. Hence the first effect of party allegiance is to turn honest men into dishonest men.

2. The so-called profession of politics makes brave men cowards. No man is brave after he sells the business of the country for his own personal gains. No man is brave who votes for a measure that extracts millions or billions of dollars from the taxpayers, in order to help his own re-election, when if he were not a candidate for re-election, he would vote as honestly as his honor permitted. All lawmakers who have come into office with clean consciences and honest souls, have sold these qualities for the pottage of re-election; have fostered enormous taxes on the people for their own private profit; and brand themselves when they take an inventory of their changed character, as cowards. Of all the cowards in history there are none so abjectly degraded as these lawmakers who have been responsible for the burden of taxes now being borne by their fellow beings. These taxes are driving farmers from their farms by the thousands every year; and the farmers are in fact the standard bearers of the one greatest profession on earth.

3. The so-called profession of politics compels a man to make bedfellows with criminals, gamblers, white slavers, prostitutes, and all forms of lawbreakers, and slum life in its slimiest dregs; for political parties cannot exist without the votes that are cast

by these elements. The top men in a political party have their henchmen, and through these they know every vote everywhere; and a vote is a vote whether cast by a loyal citizen or by a law-breaker. When one of these lawbreakers is arrested and brought before a politically elected judge, there is a call for the henchmen, and a demand for protection. The judge goes as far as he dares in allowing the criminal to escape, and himself hunts up technicalities to use in the favor of the offender. The result is that it is difficult to suppress crime as long as politics protects the criminals. Is that the kind of a profession you wish to adopt? If you are ignorant of these facts, it is because your experience is limited. Everybody that knows anything of party rule knows that all parties make bedfellows with everybody and everything that has a vote. As an instance, the criminal slums of New York City would be exterminated very quickly if there were no longer political influence to protect them and to use them for voting purposes.

4. In return for the votes they receive, politicians protect every form of vice. Gambling which ruins millions in a decade, which takes out of the young life all its ambition to win success by merit, which has caused more suicides than any other one agency, which has made millions of men thieves, most of them stealing and embezzling from those who have trusted them, which has leveled great estates to poverty, which has driven into insanity thousands of young women who have been lured by its wiles into paths of venture that left them mental derelicts, and which secures so strong a hold on the minds of men and women that it cannot be shaken this side of the grave;—this vice exists in this country by the grace of politics. Being permitted to carry on its death-making work by exchanging its support of politicians for its protection against genuine prosecution, it thrives and prospers. Do you wish to enter a profession of that kind?

5. The judiciary should be above suspicion. When they are not, they are the mockery of justice. But we know that all elected magistrates and judges are put in office by the votes of gamblers, of thieves, of bandits, of prostitutes, and of all classes of law-breakers, whether they choose such support or not. Every now and then some noted thief or gambler is let out of court by some technical ruling made by an elected judge, who

very elaborately and learnedly expounds the law. A feeling of revulsion goes over the community, as it always does when a criminal is set free on some technicality, but there is the silent belief that this elected judge was either paying for the votes of a certain gang of the last election, or was bidding for a renewal of votes for one to come. It is the saddest part of our history that the judiciary cannot be separated from politics, and especially from the most degraded form of this cancer. Where the public has a right to look for justice, it is given the increasing danger of more crimes and of more murders and of greater peril to the republic itself.

6. It has been said a thousand times that if the police were to be withdrawn for twenty-four hours from a great city, thugs would emerge from their voting precincts and overrun all property, and endanger all life. The most terrible menaces to life and liberty, as well as to property itself, are lurking in the shadows biding their time to come forth and kill. It was shown not long ago that if the police were withdrawn, not a house, nor a church, nor a factory, nor a place of business, would have any insurable value in a city. More than ten percent of the population are natural and professional criminals, earning nothing, and obtaining their living by crime alone. More than twenty percent of the population are armed lawbreakers. Against these unfit and dangerous hordes, we have the police and the law, aided to some extent by the sentiment of the better classes. When the police are tools of politicians as is the case in all cities, they are compelled to protect these criminals; they arrest them only when driven to do so; they avoid seeing what they are doing; they mingle with them when off duty; many come from the ranks of lawbreakers, and it is not uncommon to find policemen, when not engaged in their public services, taking part in robberies and burglaries.

When a profession like that of politics will not only corrupt the judges, but will permit the whole system of police protection to come under their control, caring nothing for the real protection of the people, but only for their own selfish hides, it is not the kind of a profession that ennobles the devotees of its teachings, no matter how exalted might be its claim.

7. There is in every city sections that are set apart for the uses of prostitution; and when these are invaded to satiate an

aroused public demand, the prostitutes are scattered for a while, only to return to their haunts. Hanging on their skirts were many thousands of men, all having votes; now with women given the right of suffrage, these votes are more than tripled. Hungry politicians know the value of this support for their party. It is bad enough when the votes of decent people are neutralized by crime and vice; but it is far worse when vice reaches out its gaunt fingers to lead on to ruin millions of young girls in every decade. These houses have their runners who are paid high wages for their work. One of the most profitable phases of this business is finding young, untried girls for the men who are ultra rich. Political influences reek with the most degraded human practices.

The question might be asked, what is the great lure for men in the field of politics? Formerly they were enabled to filch from the public funds a vast amount of money for their own pockets; as almost every special appropriation gave them the opportunity of sharing in the spoils. This means of income is not as abundant as it was a few years and more ago. Bribery is fully as active now as then, and it has a multitude of forms. Every slum has its leader, its statesman who advocates politics as a profession worthy of being adopted. The old time method of going out with barrels of money and buying votes, is less in evidence of late; but has its uses in certain places. The practice of importing thugs from one city to register and then vote in several other cities that can be reached in the same day, is still in vogue. Is that the kind of a profession that you wish to enter?

Here we have the picture of the closest companions of the devil-power, the politicians. They live their day and pass on to the world about us, there to still exert their energies in the aid of their survivors. That any such class of beings could escape the eternal companionship of the devil is impossible.

The remedy for the political evils of our land is as simple as the sunlight if one would give it consideration free from partisanship. It is said that all partisans are insane. Alienists claim that there is not an exception to this assertion. The methods of thinking and acting bear out the claim. But if the time ever comes when enough sane men and women are able to free themselves from the slavery of partisanship, then the

remedy will be simple and quick. It is this: Pass a law or exact pledges from candidates, preventing re-elections of themselves or their parties. Select the President of the United States from among the Governors of States; and it may surprise you to learn of the many such Governors who have been made Presidents. Institute the system of promotion all along the line. There will then be no party, and no re-elections. The devil-curse of politics will disappear; the country will return to prosperity that will not be disturbed; the taxes everywhere will be reduced more than one-half; and no longer will friend make war on friend, or brother against brother.

Where do the life-units of the devil-companions go, and where do they remain? What if any are their occupations? That they are given eternal life has been proved. But what is their final destiny?

These questions might be answered if we were inclined to accept the evidence of prominent people who claim to have received messages from their friends after death. The substance of such messages is merely that the units are in some strange place, where everything is different from the conditions that prevailed on earth, and that they are busy, but in what way has never been shown. It is probable that these claims have little or no foundation. But men of the highest intelligence and mental qualities, insist that they know positively that their friends and relatives have sent back word that they are alive and well and getting along nicely. Two men who had made a special study of psychology, agreed each with the other that whichever one died first, would make every possible effort to communicate with the survivor. Nothing was ever heard from the one who first passed away. The same agreement has been made many times between persons who are interested in the experiment; but we have no knowledge of any successful results. The London editor whose son died, seems to possess a large number of messages from the latter; but the scientific world fails to credit them with value in the knowledge they profess to impart.

Men and women whose standing and reputation as well as mental qualifications are of the highest order, insist that they have positive information from the spirit world. Still, despite their sincerity and undoubted belief in what they state, there

is no scientific verification of their claims. In addition to these assertions, it is a well known fact that there are some millions of people in civilization who are earnest and loyal adherents of the spirit cults of various kinds. But there is not by any means a majority or even a large minority of humanity who profess faith in such teachings. It is unfortunate that the millions of followers should be misled by their own teachers; for most of the séances in which spirits are supposed to visit this world, are faked, yet are accepted as genuine by those who attend them. Of this fact we have proofs coming from the very source of the frauds; and it is also known to the higher classes who have been deceived and eventually undeceived.

In any event there are some things that are known beyond all doubt:

1. The devil-units pass out of the body at death, and remain at or near their abodes or scenes of action, as companions of the great devil-creator.

2. They are deprived of the power to come back in either visible or physical form. Having lost their material bodies, all that was physical has been returned to the fund of earth. Possessing a condition that is wholly different from that which was theirs when on earth, they are necessarily invisible at all times. Thus it can be understood that they are never seen. They do not come back as ghosts; and it is our belief that there has never been such things as ghosts; but we will not make this claim as one of knowledge.

One of the functions of the devil-units that live after death is that they are denied all affiliation with living human beings who repudiate them and their activities. This fact is well proved. It is within the power of any man or woman to discard all devil-activities in this life, and by so doing make it impossible for these devil-units to come to them or near them, or to have any influence whatever over them.

All persons who insist on continuing their devil-activities in this world, are visited constantly by the spirits of the devil-units that have once lived and since death have lingered about the surface of the earth. This fact is easily proved. Look back over the pages of this Division and note the processes whereby these units came into existence. Then, what is much more important, read and re-read several times all that is said of the

devil-activities that indicate companionship with the evil-power. Make sure that you are able to find in your own methods of living such activities as come under this class.

There will come a time when the PSYCHIC AGE is fully at hand when it will be impossible either to deceive yourself or your fellow beings; for the mind of one person will view the thoughts and purposes that are present in the minds of others. We are tending rapidly to this state of crystal clearness.

At this time and under prevailing conditions, avoid making yourself believe that you are free from some or all of the activities that have been described in the present Division. Just as sure as you engage in any of these activities, you display companionship with the devil-power, and the spirits that have left living bodies and that are free in space, will come to you, will attend your living moments, will supply you with all manner of justification for your conduct, and will even hover in your room at night when you slumber. You must remember that if your life has no value while on earth from any standpoint, it is not worth taking away from the scenes of your existence after you die. Vile and unclean habits are barriers to the better conditions that will save you from the entanglement of evil spirits.

Men whose lives and thoughts are all animal, are mere creatures of the same power; they have nothing of value in their make-up. There are millions of such men in the world. As a rule they are profane, and indulge in all the filthy habits that belong to their status. They are of no value in a higher sense. Countless millions are drinkers, gamblers, libertines, thieves and vile in character. They come into the world as the progeny of the devil-power; and they go out to dwell in the same conditions that attended them here.

It is a satisfying fact that all the devil-units that hover about humanity after their earthly career is ended, are forbidden to exert any control over those men and women who discard their devil-activities, such as we have described in this Division. They never leave the presence of those who are drinkers, gamblers, libertines, thieves and of vile character; but they are not allowed to have association with the people who repudiate their manner of living. Like attracts like; and like attends like; are two adages that are true.

Any person can in time become clairvoyant, and come into a more intimate knowledge of these spirits; but the results are not worth the efforts required; and the practice is degrading and of savage character. The vile classes that we have described suffer at times great nervous strain and breakdown during which their minds give way and come into a knowledge of the presence of these spirit-units, after which insanity follows. It is not a very alluring prospect. On the other hand there is never a case of mental breakdown and insanity among those who discard the devil-activities, and keep out of the vile class. All conditions are at all times normal.

Séances that have been successful have all denoted the influence of spirits of the devil-nature seeking to communicate with living persons. Not at any time have other spirits been aroused. On all sides we find evidences of these life-units present and in attendance on certain classes of humanity.

The air is full of life. The ether within the air is filled to repletion and overflowing with life. The radio is one of the instruments and agencies destined to usher in the PSYCHIC AGE. Already the radio has displayed the greatest of all wonders. Soon it will show the faces of people at a distance; and the forms of structures; the scenes far away; and the activities of people across the land and seas. Sounds now come out of the air to greet us. Faces and forms are on the way, as invention is taking giant strides in that direction. The clear-seeing mind is also coming. When these two forces are harnessed together as a team, then we shall break the barriers of all mysteries, and behold the countless spirits that abound in the haunts of earth.

This is not an idle dream.

It is the voice of the most exact science.

It bears to all mankind the new knowledge that is so plainly written in the facts of the times that no thinking person can fail to understand its meaning.



FIFTEENTH DIVISION

THE PSYCHIC AGE

AS WE DRAW THESE STUDIES to a close we come face to face with the one gigantic fact of all time: the rapid entrance of the PSYCHIC AGE. That other ages have preceded is well known and is not disputed. That each age was a far advance over its prior conditions, is well known and not disputed. That nearly ninety-nine percent of all the world's progress has occurred within the lifetime of people now living, is well known and not disputed; and this rapidity of advancement can have no other meaning than that the PSYCHIC AGE, now just at hand, is about to burst full upon us in such an incredibly short space of time that all humanity will behold its coming with amazement.

It must be remembered that it is but a step from the radio-power that now produces sounds, to that phase of it that will produce faces and forms; and recent experiments have shown that this stage is certainly close upon us. Nor is it but a further step to reveal the fact that the air about us is filled with music, song, speech and universal communications; added to which there are countless forms and life-units that are sure to be recognized ere long. We live in the midst of the most super-abundant life; and that which was once known only by instinct and prevailing beliefs is about to be proved in many more ways by the unerring science of a crystal-clear Mind and the power of psychic telepathy.

If there were no hope other than that which prevailed in the beginning; if there were no hope other than that which pre-

ailed in the Brute Age; if there were no hope other than that which prevailed in the Stone Age; if there were no hope other than that which prevailed in the Iron Age; if there were no hope other than that which prevailed in the Physical Age; if there were no hope other than that which prevailed in the Religious Age; if there were no hope other than that which prevailed in the Intellectual Age; then the black curtain could be drawn over the world, and all creation consigned back to the Devil-power that brought these cruel and horrible conditions upon earth.

The PSYCHIC AGE has been in progress for thousands of years; all ages have over-lapped each other; the influences and dregs of the Brute Age are still controlling millions of men and women; no Age ever departs completely, but will linger as long as its creator is worshipped.

It was not until after the passing of more than a hundred million years that the GREAT PSYCHIC, viewing the disaster that was being wrought on earth, resolved to extricate this fair orb from the dominion of its Devil-creator, and to sow the seeds of hope in place of those of despair. A hundred million years is but a single stroke on the clock of the universe. A process that to us seems slow, is swifter than the flight of a meteor to the All-Seeing Eye of the Supreme Being. This process is simplicity itself; and consists only in offering for every form of Devil-activity, the opposite form of kindly-activity; for every phase of ugliness, the opposite phase of beauty; for every condition of uncleanness, the opposite condition of cleanliness; for every wrong, the knowledge of right; for that boastful defiance of decency which excuses the evils of life, the desire to live honestly, usefully and nobly; and for that feverish discontent that plunges men and women to their ruin, the patient seeking after the higher ideals of duty and the sweet performance of all those tasks that are necessary to sustain home life and bring happiness, peace and comfort to humanity.

Here is found the Great Divide.

The progeny of the Devil-Creator are the men who are filthy in thought, in act, or in bodily condition; who are profane in speech, obscene in talk, practice, or desires; nasty in their tastes and habits; slaves of alcohol, which is the devil-water, or of drugs and cravings; dishonest in private, professional or

business matters; profiteers; robbers of the producers of the necessities of life, by unfair compensation; hypocrites in pretences of religion, or the uses of charitable display; thieves; criminals in high or low life; libertines; gamblers; law-breakers in any form; wilful idlers; scandal-mongers; libellers; sensation-mongers of the yellow press and libellous journals; cheaters everywhere in all ranks; sowers of dissension in any form, and especially in national government; politicians, as the enemies of national unity and prosperity acting through partisanship which sows the seeds of dissension in home, business, church and social life, and fosters by consorting with and protecting prostitutes, gamblers, criminals and all classes of law-breakers, the most degrading conditions of human existence; from these emanate practices that are clearly recognized as DEVIL-ACTIVITIES; and it is a proved fact that all persons who engage in any of them are parts of the devil-creation, spirits of the devil-spirit, and when their bodies are claimed in death and return to earth, they live on always as companions of the same devil-spirit that gave them birth, and their activities are fixed in this after life as ever controlling those of their kind that follow them.

Women who may be found in any of the foregoing classes; and those who neglect their young children in the pliant years; those who neglect their home duties for frivolities of any kind; those who are indifferent to the fact that their highest duty is to guide the morals of the young at a time when influences become fixed for life, and those who are indifferent to the other fact that a pure home is typical of heaven; wasters of time; breeders of discontent among themselves whereby home life is endangered; and those who indulge in practices that invite drinking, gambling and evil habits among young men and young women. These are clearly the progeny of the devil-power, and survive as devil-units hereafter.

Girls and boys, and the young set, who scoff at home life, hold parental authority in disrespect, carouse nights, engage in lascivious dancing; are obscene in talk and practice; profane; wasters of the precious years of youth in the name of excitement and questionable "good times"; sellers of name and decency for the cheap bauble of a feverish pleasure; devotees of sex excitement; promiscuous mixing of the sexes; indecent familiarity that always leads to unchastity, ruin of character, and unfitness for home

life; and especially the girl or woman who listens to the whisperings of the Devil telling her that in order to become popular she must drink and smoke; these are devil-activities that are peculiar to the classes under discussion, and that show conclusively that these younger people who might have been led into other ways had their mothers guided them aright at a time when life-habits were easily formed, rebound to the source of their origin, the Devil-power, and after death inherit immortal existence of the same character that they adopted when on earth, evil, low, filthy, degraded and filled with feverish discontent and unceasing disappointments, with unending mental torture.

The other side of the Great Divide is clearly evident.

The Ten Commandments were written for human-devils. Thou shalt not kill was not spoken to men who had no murder in their hearts or natures. Thou shalt not commit adultery was not addressed to the chaste and pure. Thou shalt not bear false witness was not an admonition to people who spoke the truth. Remember the Sabbath Day had no message for those who honored that day. There was not a single commandment that was addressed to decent people; but they proved that the GREAT PSYCHIC was aroused; for these admonitions could not have come from the Devil. Prior to that era, all humanity with slight exceptions, were devil-born. HONOR and PURITY OF HEART were now speaking for the first time in human history. To these two attributes, add two more; and you have the complete proof of the coming intervention of the GREAT PSYCHIC. The two are: BEAUTY and CLEANLINESS.

Unthinking scientists assert that the rainbow was not placed in the sky at the time stated, for it must always have been there. But thinking science proves that it could not have appeared in any sky condition until the vapors, gases and smoke had cleared away; for it requires a bright sun in a perfectly clear sky on one side of the heavens, shining across on the pure mist of lightly falling rain, to produce the rainbow; and this combination could not have been found until very late in the history of the earth. Hence the Bible can be accepted as good authority in this respect. But the fact we wish to show is that the coming of the rainbow was the first gift of BEAUTY that ever appeared on earth; since then its colors have gone into clouds, into flowers, into myriad uses, and have brought pleasure to the world in art

and adornment; all in sharp contrast with the ugliness, coarseness, murky blackness and dirty soot with which the devil-creator charged the air and covered the surface of this orb and so held it enthralled for a hundred million years.

The influence of the GREAT PSYCHIC has appeared only in very recent times; but the tablets of Sinai could have come from no evil source, and gave the first promise of a new power at work to rescue the race from the fate that hung over it because of its parentage. Fifteen hundred years passed after the commandments were written; during which time the surface of the earth was changing from its ugliness into forms of beauty; and in this time there were evidences, though few in number, that some of this beauty was entering the human heart. Then came the beginning of our era, which dawned on a world in which not one person in ten thousand was fit to receive its message; so overwhelmingly submerged was humanity in devil-activities.

Any impartial reader of the history of mankind during the last nineteen hundred years, seeking proofs of any general emancipation from these devil-activities, will be sorely disappointed in the fruitage; for the number of men and women who have possessed honor, purity of heart, beauty of character and cleanly lives, or who possess these traits today, may be counted in small numerals.

BUT THE BETTER INFLUENCES ARE HERE. They are strong and mighty in their power; but have not yet drawn the progeny of the devil to them.

There are 172 MAJOR PROOFS and more than twelve thousand MINOR PROOFS that a benignant power is bringing to this world and to its life including humanity, the better impulses that shall in the course of time end the grip of FATALISM that now overwhelms the race. There is no education conceivable that can compare in value with that of studying these proofs, searching for evidences of them, how they operate, when they first appeared, what progress they are making, and in what way they seek to help humanity.

They are borne along under the banner of the four traits we have mentioned: honor, purity of heart, beauty of character and cleanly lives. Turn back three or four pages in this Division, and note the kinds of devil-activities that plunge all humanity into the fate of eternal existence with the devil-creator; then

compare them with honor, purity of heart, beauty of character and cleanly lives. As each evil-activity is dropped, room is made for the reception of these better influences. But the strongest weapon of the devil is the instilling in each devil-unit the spirit of indifference, and the inclination to treat lightly the approach of the influences of honor, purity of heart, beauty of character and cleanly lives.

Yet there will come over mankind the knowledge of these better impulses, and the wisdom of the choice of adopting them. It may be that the new era will begin at the mother's knee, working in the hearts of the children now of pliant age and yet to come; for it may be that these words and this message will reach millions of mothers. Or, as seems more probable, it may be that men and women will begin to think of life from a new viewpoint and suddenly decide to drop all devil-activities and enter upon the PSYCHIC AGE, determined that the rule of fatalism in their lives shall end while yet there is time.

The study of the many proofs of the presence of this better power is most inspiring and ennobling; for it makes the man or woman who seeks after such knowledge the companion of the GREAT PSYCHIC, and brings all manner of earthly blessings to such student. These proofs are easily discoverable, and the effort to find them unassisted quickly opens and broadens the vista wherein they most abound. They create in a person the highest ideals that can possibly exist; they impart a wholesomeness to the thoughts and a high standard to the mind that come from no other source. If there is such a thing as the smile of fortune on any life, it comes when all evil-activities are repudiated and the better attributes are adopted.

It can be easily proved that when death comes to a person who has entered upon a life on earth under the better influences, the life-unit of that person is endowed with immortality, and passes to a realm far removed from the scenes of this world. On this earth we have the handiwork of the devil-creator, and the legions that carry on that work are assigned this unfortunate orb in which to dwell, and about which to hover after death. It is wholly beyond the pale of possibility that the devil-creator was mortal and of limited duration of existence; he sprang from an immortal beginning; and therefore; as those human beings that follow his standards are his companions, created in his image,

parts of his great spirit-fund, so it is impossible that they can die with the death of their earthly bodies. They came from immortality and remain immortal, with no opportunity for discarding their nature unless they are brought under the influence of the better impulses that are now actively at work to supplant their evil-control.

People who do not enter into the many fields of investigation that invite study, and who keep aloof from the countless opportunities for securing information, have little or no knowledge of what is going on in this age of the world's human history. Few people know that the Indians of the remote sections of our land, and also of Mexico and South America, and of the far North, are the most advanced clairvoyants; hundreds of thousands of them making use of religious rites, mostly in secret; that there are millions of people in civilized lands who engage in some form of practice to the same end, generally in private; that certain high caste leaders in the Orient are far advanced in clairvoyant powers; that among the professional claimants of this faculty, while nine out of every ten are pretenders, there are ten in a hundred who have some endowments due to diseased nerves or inheritance; that there are many secret cults that teach the development of this power as a part of their religion; all bearing towards the same goal, which is the endeavor to wrest from the unknown some knowledge that for a plain reason is denied humanity. All the results that have thus far been achieved point to the conclusion that the entire gain from such efforts is confined to a very meager disclosure of the presence of devil-units hovering about the lives of men and women who are engaged in devil-activities such as we have described a few pages back in this book. The evidence produced in delirium and under fearful mental stress, coincides with the above conclusion. But there are higher powers of proofs of the same facts, which have been made clear in this work.

A ghost is the supposed form of a person who has died. There is no evidence that any ghost has ever appeared; meaning that the form that dwelt on earth has not been seen again as a tangible fact, but only as an image of the brain. A spirit-unit is the life-force that emanated from the devil before the birth of the body, and that is set free after the latter dies. The proofs are too abundant and too certain to admit of doubt that such forms are

roaming at large over the surface of the inhabited globe. They are all of devil-origin, have all lived in human bodies that were engaged in devil-activities, and are now exerting a never-ceasing influence over other human beings that have taken up the same activities; and these we have fully described in this Division. The forms are referred to as life-units, as well as spirit-units and devil-units. Gathering here and there the evidence of their presence and appearance, we find voluminous and uniformly similar proofs of this appearance, showing that these units cannot be ghosts, and therefore must be the forms of the devil himself; and that each devil-unit was made in the image of its creator.

The shape is the most horrible that can be conceived; and this accords with the kind of life that we know was put on earth as the handiwork of its maker. Words seem inadequate to describe this repulsive shape; it is endowed with feet and hands of talons or sharp-pointed claws; the body is twisted and gnarled; the head is given a hideous crookedness; the eyes seem aflame with red-hot glow; the ears drip blood; the jaw is fallen and lies on the chest; and all movements are glides that suggest the slimy and lecherous nature of its spirit. Combined with the knowledge of these units of today, is the consensus of description, drawings and carvings of all peoples that possess an instinctive religion which never falsifies.

These slimy and lecherous spirits of hideous shapes attend all persons who are engaged in devil-activities. They have but one vocabulary, profanity, and in this language you hear them speak from the lips of men and women who are profane. They teach but one religion, and that is defiance of every good, pure, noble thing in life. They teach but one avocation, and that is the prostituting of every useful faculty in wastefulness, selfish pursuits, immoral gains and excited cravings. These devil-spirits abound in all localities where they are welcomed; hover in the air; sit and stand in the rooms in homes, offices and workshops; walk with their own on the street, or ride in the car; and at night crowd the sleeping-places of their followers; they are never away from their kind, nor remove their gaze from those whom they pursue.

This is the story of fatalism, the fixed destiny of those who are not able to recognize and receive the influence of the GREAT PSYCHIC.

That there are millions on earth today who are recognizing and receiving this better influence, is a proved fact. Instead of being compelled to accept the attendance of the devil-spirits, they are wholly free from them; their lives are brought under the perfect and absolute control of the GREAT PSYCHIC; a calmness of peace enters into all their thoughts and feelings; the air about them is clear of every evil presence; and, instead of returning to the devil-creator when death comes, they are given immortal life in the far-off realms of the universe where no memory of this world ever reaches them.

Dissension was the cause of interference with the purposes of the kindly-creator; and its result gave to the devil-creator this small orb in this section of the sky, in a family of spheres, all of which are barren and dead. Here have occurred those operations that have brought into being the millions of people who have been compelled to endure suffering, cruelty, disease and torture to feed the appetite of their devil-creator.

But here his reign is bounded by the limitations of this sun-system.

All the remaining sun-systems belong to the GREAT PSYCHIC.

And how royal are they!

A million miles is a great distance; a thousand million miles may seem difficult of comprehension; and is known as a billion miles. More than six thousand billion miles constitute *one light year*, meaning that light from a star travels that distance through space in one year of time. In the Kingdom of the GREAT PSYCHIC there are universes so far away that they require 250,000 *light years* to send their rays across the sky to our little globe.

Once it was thought there were five thousand stars in the sky; subsequent investigations revealed unnumbered myriads; and now it is known there are millions of universes in space, one only of which serves to clothe our vision, containing the galaxies that girdle the countless stars in whose presence our tiny sun-system swims in silence.

Every one of these universes is possibly many times larger than that of which ours is such a small part; every one of them may contain hundreds of millions of stars, each the center of a solar system mightier than our own, with orbs innumerable;

and as our planets are of variable characteristics, with moons and rings and attendant attractions, so the countless worlds of these illimitable universes may constitute a garden of wondrous beauties, as fascinating to the Mind that created them as the most gorgeous of earth's flower-lands; and ever inviting to the Souls of good men and women who, on leaving this globe, become citizens of the spheres.

Vastness beyond compare, glory that beggars all thought, magnificence that mounts to the topmost heights of conception, and splendor that fiercely shines in all the fiery architecture of the sky, sweep through the realms of space in dazzling array of suns and satellites, of marshalled galaxies and serried world-systems, proclaiming the mighty power of the

GREAT PSYCHIC

RULER OF ALL RULERS

LAW OF ALL LAWS

ARBITER OF LIFE AND DEATH

AND

GIVER OF IMMORTALITY

THE AFTER PAGES

STATEMENT BY THE PUBLISHERS

AT THE CONCLUSION of the Thirteenth Division of this book it will be seen that the author expresses a desire that all persons who are interested in this study, may become ENROLLED STUDENTS by the simplest process and without expense. This is an unusually generous offer, and must be accepted in that spirit; and the conditions necessary to its maintenance must be observed:

1. The ENROLLED STUDENT must be in earnest, and not a casual reader.

2. The principles set forth in this volume must be studied and given careful thought.

3. The ENROLLED STUDENT must be ambitious to secure the truth sustained by proved facts and laws, and presented as a science, not as a theory or belief; and, therefore, must be ready to give such truth precedence over the unproved isms and vagaries that are likely to be advanced by unscientific claimants for attention.

4. There is always coming to the front new light, new knowledge and new methods of helpfulness for students who are engaged in the search for the greatest advancement in this, the greatest age of human life on earth. We are on the threshold of the most wonderful era of progress, of which the radio is but a fragment of the discoveries now at hand.

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